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A

VIEW OF THE COVENANTS

OF

WORKS AND GRACE;

AND A

TREATISE

ON THE NATURE AND EFFECTS OF

SAVING FAITH.

TO WHICH ARE ADDED,

SEVERAL DISCOURSES

ON THE

SUPREME DEITY OF JESUS CHRIST.

BY THE LATE

REV. THOMAS BELL,

MINISTER OF THE GOSPEL, GLASGOW.

Faithfully printed from the Original Manuscript.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
2 Tim. iii. 16.

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A

TREATISE ON THE COVENANTS

OF

WORKS AND GRACE:

ALSO, A

DISSERTATION ON FAITH.

By THOMAS BELL,
LATE MINISTER OF THE GOSPEL IN GLASGOW.

RECOMMENDATION.

THE Author of the following Treatise was well known to many by his labours in the ministry, and is so, to many others by his publications from the press. He possessed much Biblical learning, had an extensive knowledge of Theology, a warm attachment to Evangelical Doctrine, and eminent talents to defend it. In his practice, he exemplified the power of gospel truth, appearing to be much devoted to God as a Minister and as a Christian. His manuscripts which remain, shew his great diligence and conscientious preparations for public service. The following work was left in a state of preparation for the Press. We who subscribe this note, have had access to peruse it, (by favour of the Author's Son) and enjoyed much satisfaction and edification in the perusal. We can with all freedom recommend it, as containing, (additional to some other very useful Treatises formerly published *) a clear, judicious and evangelical Illustration of the Doctrine of the Covenants of Works and Grace, and of the leading truths of the gospel, with a large, practical, and warm application of them to the conscience and heart. In it the Author discovers the extensive acquaintance with Divinity for which he was eminent, and a truly serious concern for the best interests of men. We cordially wish this scriptural view of much important truth may be the ministration of grace to saints and sinners.

JOHN BROWN, Whitburn.
JOHN MACDONALD, Edinburgh.
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JOHN COLQUHOUN, D. D. South Leith.
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* Witsius and Boston on the Covenants.

A

TREATISE, &c.

GALATIANS iv. 24.

WHICH THINGS ARE AN ALLEGORY; FOR THESE ARE THE TWO COVENANTS: THE ONE FROM THE MOUNT SINAI, WHICH GENDERETH TO BONDAGE, WHICH IS AGAR.

GALATIA, where were the churches unto which this Epistle is directed, was a province of Asia the Less, having Phrygia on the west, Paphlagonia on the north, Pontus on the east, and Lycaonia on the south. The whole country was anciently called Gallo-Grecia, from the Gauls or Galatæ, who, when their native country, France, was overstocked with inhabitants, ravaged Italy and Greece, entered Asia, and pillaged it as far south as Babylon. But 120,000 of them being there defeated by an handful of Jews, and Attalus King of Pergamus, having forced them from his territories, about 240 years before our Saviour's birth, they settled in that country, which from them was called Galatia. About 180 years before the Christian æra, the Romans ravaged Galatia, and about the year 25, reduced it into a Roman province.

Sacred history informs us, that on the rupture which took place between Paul and Barnabas at Antioch, Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches, Acts xv. 40, 41. Employed in this honourable work, he came to Derbe and Lystra. It would seem he had a second interview with his beloved Timothy, who, from

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this time served with him in the work of the gospel as a son with a father. In the same sacred route, Paul and Silas attended by Timothy, went through Phrygia and the region of Galatia, being forbidden of the Holy Ghost to preach the word in Proconsular Asia, Acts xvi. 1—6. It was at this time that by the good hand of God upon him, Paul was honoured to plant the churches of Galatia, the inhabitants of that country, receiving him as an angel of God, even as Christ Jesus. So highly did they esteem him, that if it had been possible, they would have plucked out their own eyes, and have given them unto him, as he himself testifies in his Epistle unto them, chap. iv. 14, 15. About four years after the planting of the churches, as is generally believed, our Apostle set out a second time for Antioch, and went over all the country of Galatia and Phrygia in order, strengthening all the churches, Acts xviii. 23. Whether his Epistle to the Galatians was previous, or posterior, to this his visit, is difficult to determine. In our apprehension, the probability is on their side who think it was previous: as there is not the least hint in all the Epistle that he had been oftener than once with them. It is natural to think that if he had, he would not have omitted to mention a circumstance which so greatly aggravated their guilt. Add to this, that charity bids us hope that his Epistle, soon followed with his personal presence, would recover them out of the snare into which they had fallen; whereas to suppose that after he had strengthened them by his second visit, they quickly turned aside, their situation would be much more hopeless. Agreeably to this, some tell us that for several centuries, the churches of Galatia were not inconsiderable. Probable it is that this Epistle was written to them about the year 54; not from Rome, according to the spurious addition at the end of it, but from Corinth, where the Apostle continued a year and a half, teaching the word of God. From thence he went to Jerusalem, then to Antioch, and from thence to visit the churches of Galatia, Acts xviii. 18—23. It is obvious that he had not been at Rome when he

gave them this seasonable watering. Compare Acts xix. 29.

The apostle writes them not only in his own name, but in the name of all the brethren who were with him. Hence some would have it that he wrote from Antioch, and in name of the Presbytery there, Acts xiii. 1. (Beza:) others, that he wrote from Ephesus, and in name of the elders or overseers there, Acts xx. 17, 28. (Erasmus.) But in both cases the argument is equally inconclusive. By brethren are meant not only elders or evangelists, Acts ix. 17. xxi. 20. Heb. xiii. 23. but also the company of the faithful, who believe in Christ. Compare Acts xv. 22, 23, where the church, as distinguished from the apostles and elders, are called the brethren. In Acts xvii. 10. we read that the brethren. *i. e.* the believers in Thessalonica sent away Paul and Silas unto Berea, and in chap. xviii. 18. we read, that Paul took his leave of the brethren at Corinth, and sailed thence into Syria. Supposing, therefore, as we have done, that the apostle wrote from Corinth; by all the brethren who were with him, may be understood, not only Silas, Timothy, Luke and Aquila, Acts xviii. 1—5. but also all the saints who resided there. Nor is it in the least derogatory to him, to think that he thus meant, and was thus understood by the Galatians.

If the apostolic synod meeting at Jerusalem, did not think it unworthy of them to associate the brethren with themselves in their decrees sent to the churches of the Gentiles, why should it be thought beneath the dignity of one apostle to follow their example? The synodical letters run in the following terms, The apostles, and elders, and brethren send, greeting, unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. It seemed good to the Holy Ghost, and to us, &c.; and our apostle begins his epistle in the following manner, Paul, an apostle, and all the brethren who are with me, unto the churches of Galatia. It was no way inconsistent with his apostolic authority to join the brethren, whether ministers or Christians unto himself. For it is a known maxim, that wisdom is justified of her children, Matt. xi. 19. That doctrine

which has not the suffrage of the saints, may justly be suspected. As the Galatians certainly knew from whence the apostle wrote so large a letter unto them; they could not but readily understand whom he meant by the brethren that were with him. All the rest of his epistles, that to the Hebrews excepted, are directed either to one church, or to one person, but this is addressed unto the churches of Galatia. Though distinct churches, yet as the leaven of legalism had infected them all, chap. v. 9. the same epistle was directed to them all. How many they were we cannot with certainty say. Some tell us that anciently, Galatia contained two and twenty noted cities. But as we know not how many of these received the gospel, we cannot ascertain what number of churches were in that province. It has often been observed that the apostle does not salute them as he was wont to do other churches. He neither calls them beloved, saints, nor faithful, but just the churches of Galatia. Faithful, indeed, he could not pronounce them, as they had so soon turned aside unto another gospel. After his usual benediction, and a solemn doxology to God, from whom alone comes every blessing, he expresses his surprise that they had so soon removed from him who called them into the grace of Christ, unto another gospel.

Having vindicated his authority, and irrefragably proved that he was not inferior to Peter, James, or John, he begins in the third chapter to reason with them, in the closest and most convincing manner. In the first five verses he puts as many interrogations to them. Every one of which could not but be as a nail fixed in a sure place. As they had turned aside from the promise to the law, expecting to be justified by their obedience unto it, he very pertinently enters into a train of reasoning concerning both. Having observed that they who are of faith, are blessed with faithful Abraham, and that as many as are of the works of the law, are under the curse, chap. iii. 9, 10. he goes on to delineate the nature of that covenant which they had deserted, and of that law unto which they now so tena-

ciously adhered. Going on the common maxim, that if a man's covenant be confirmed, no man disannulleth or addeth thereto, he thence infers that the covenant which was confirmed of God in Christ unto Abraham, the law which was 430 years after, could not disannul, that it should make the promise of none effect, verses 15, 17.

He next proceeds to shew that the law was added to the promise, not to give life by virtue of obedience unto it, as they foolishly imagined; but because of transgressions, until the Seed should come, to whom the promise was made, verses 19, 21. At Sinai it was added, not on account of the sin of the golden calf, as some preposterously teach, but because of transgressions, viz. that by it men might see the evil of sin, which could not be expiated but by the death of Christ the personal Seed, agreeably to which, the same Apostle tells us elsewhere, the law entered that sin might abound, Rom. v. 20. *i. e.* not that sin might have a more extensive spread in the hearts and lives of men, God forbid, but that its turpitude and malignity might be more visible unto all. The law of ceremonies was added till the Seed should come, to whom the promise was made, *i. e.* until Christ the personal seed should come, verse 16. to whom indeed the promise of the heavenly inheritance was originally made, made before the world began, Luke xxii. 29. Titus i. 2.

Having thus marked the period during which the ceremonial law was to remain, the Apostle proceeds in the beginning of this chapter where my text lies, to point out the different states of the church before and since the Seed did come: observing, that previous to that illustrious æra, the heirs of promise were in a state of minority, and in bondage under the elements or rudiments of the world, viz. the ceremonial ordinances, compare Colossians ii. 20, 21.; but that now their childhood being gone, their comparative servitude is also at an end. From this he takes occasion to point out unto the judaizing Galatians their egregious folly in desiring to retain those ceremonies, which, as well by

their own nature, as by the appointment of God, could continue no longer than till Christ should come. He puts the pungent question to them, Now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? It is evident that by these elements he means circumcision, and all the train of cermonies to which it was introductory. Compare chap. v. 3. and vii. 12, 13. He calls them weak, because they could not give life, chap. iii. 21. Heb. vii. 18.; and beggarly, for that now like the daughters of the horse leech, they were perpetually crying, Give, give. Before the advent of the Seed, they were shadows of good things to come, Col. ii. 17. Heb. x. 1. But now that He the body was come, they were such shadows no more. The Galatians in retaining and resting upon them for justification, did not only return as to the Old Testament dispensation, which was now done away by the coming of the illustrious Seed, but they also in effect renounced Him. Their turning back to these ceremonies was, as the apostle told them in the very beginning of his address, a turning aside unto another gospel, chap. i. 6. For if righteousness was to be had by the law, then Christ was dead in vain, chap. ii. ult. They were not therefore in the same predicament with Old Testament saints, who, by means of the ceremonial shadows, were led unto Christ himself; for being desirous to be justified by the law, they were fallen from grace, chap. v. 4. Deeply affected with this, the Apostle says, I am afraid of you, lest I have bestowed upon you labour in vain, chap. iv. 11. In testimony, however, of his unshaken affection for them who once received him as an angel of God, yea, as Christ Jesus, he addresses them as born, in the 12th verse, and as his little children in the 19th, children of whom he travailed in birth again, until Christ should be formed in them. He travailed as in birth when he preached the gospel unto them at the first, verse 13th. From his laborious care, his warnings night and day, his humility of mind, his pressure of spirit,

and his many tears, at Corinth and Ephesus, Acts xviii. 5. and xx. 19, 31. we may form some idea of his incessant labours among the churches of Galatia. Nothing would he leave unattempted, that had a tendency to open their eyes, turn them from darkness unto light, and from the power of Satan unto God. With what plainness of speech would he tell them of their misery by nature. With what pathos would he dwell on the wonders of redeeming love. With what warmth would he exhort them to walk in the statutes of the Lord! How would he long for their conversion, as ever did the pregnant woman for her delivery! But alas, after all, he was now afraid, lest he had bestowed upon them labour in vain. He was ready to cry out, as in the language of the prophet, We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, Isaiah xxvi. 18. Nevertheless, he does not despair, but travails in birth again until Christ be formed in them. I desire, says he, to be present with you, and to change my voice, for I stand in doubt of you; or as the margin hath it, I am perplexed for you. And as if present, he puts the question to them, Tell me, ye that desire to be under the law, do ye not hear the law? *q. d.* If ye appeal to the law, by its decision ye must abide. For it is written, says he, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond-woman was born after the flesh: but he of the free woman was by promise.

These things are historical facts, and not matters of law, properly speaking. But the apostle useth the word law here, in the same sense in which it was often used by the Jews, who divided the scriptures into three parts, viz. the Law of Moses, the Prophets, and the Hagiographa. Compare Luke xxiv. 44. Therefore when the apostle says, ye that desire to be under the law, do ye not hear the law? his meaning is plainly this, ye who do desire to be justified by the law, do ye not hear the Scripture?

Having told them what is written concerning Abraham's two sons, the one by a bond woman, the other by a free; he, in the 30th verse, plainly declares what the law or scripture determines as to both. Nevertheless what saith the scripture? Why, this is its express decision, cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. Having mentioned the history of the two women and their sons, he next informs the legalists of Galatia, concerning the important mystery wrapped up in these matters. Which things, says he, are an allegory; properly, are allegorized. The apostle did not make them an allegory, but teaches that he had found them allegorized already An allegory is a figure in speech, whereby one thing being said, another is signified: or it is a representation of some doctrinal point by history. For, says our text, these are the two covenants, *i. e.* these two women signify the two covenants. Agar is called the one, consequently Sara must be the other. In the scripture account of these two women and their sons, there was not only an history concerning facts, as in other instances without number, but there was a mystery; as being intended by the omniscient God to prefigure the nature of the two covenants, and the very opposite states of such as are under them.

Before the apostle finishes his argument, and therewith the doctrinal part of the epistle, he shews that the history of the two women is allegorized. For it is written, says he, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children, than she who hath an husband. On this authority, after having mentioned the history of the two mothers, he might justly say, which things are allegorized; for these are the two covenants: the one from mount Sinai, which gendereth to bondage, which is Agar.

In discoursing from which words, I intend to shew as the all-gracious God may be pleased to assist.

I. Where and how the two women and their sons are allegorized.

II. What are meant by the two covenants.

III. Wherein they differ.

IV. Which is the one from Sinai.

V. How it gendereth to bondage.

After each of which doctrinal heads, I shall attempt to apply what has been said. May the Father of Lights and of Mercies, direct our work; lead us far into the field of truth; make us see its beauty, taste its sweetness, and feel its salutary influence in such a manner as we never did!

FIRST GENERAL HEAD.

THE first thing proposed is to shew where and how the two women and their sons are allegorized. Our apostle having given us their history, expressly asserts, that these things are allegorized: and after a little, adduceth a proof in support of his assertion: For it is written, saith he, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children, than she who hath an husband. We find it so written in the book of the prophet Isaiah chap. liv. 1. only the apostle, as is usual with the New Testament writers, quotes the passage as it runs in the Septuagint. Meanwhile, it is obvious to such who are acquainted with the sacred original, that there is not the least variation in the sense between it and the Septuagint here. Nay, the English reader cannot but see at first glance, the greatest harmony between the words of the prophet, as they run in our version, and the passage as quoted by the apostle. The prophet having spoken of the sufferings of Christ, and the glory that should follow, in seeing his seed, even the travail of his soul, chap. liii. 10, 11. congratulates the church, the Lamb's wife, on the joyful event, Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud

thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more. For thy Maker is thine husband, the Lord of Hosts is his name: and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called, Isaiah liv. 1, 5.

It is obvious at first sight, that two women are mentioned here. The one is represented as having long been barren, and is styled desolate, when compared with the other, who is called the married wife. The barren, however, is now congratuled on her having many more children than the other; and accordingly is bid to forget the shame of her youth, viz. her barrenness, and not to remember the reproach of her comparative widowhood any more, viz. when she was as a woman forsaken, and grieved *in spirit*: For that God who seemed to have forsaken her, now had mercy on her, and her Maker now testified himself to be her husband. Nothing is more usual in scripture than to represent certain classes, or societies of mankind, by mothers and their children; witness the Song of Solomon, the xlv. Psalm, the xvi. and the xxiii. of Ezekiel, the ii. of Hosea, and several passages in Isaiah, as chap. xlix. 20—22. and li. 18, and lx. 4. So in Rev. xii. the true church is called the woman and her seed. And in chap. xvii. the antichristian church is called the mother of harlots, the woman drunken with the blood of the saints. While these things furnish us with a strong presumption, that the two women, mentioned by the prophet, are to be understood, not pro-

perly, but in a figurative sense; the context itself puts the matter beyond all doubt. For the prophet having, in the preceding chapter, described the sufferings of the Lamb, and the glory which was to follow, in this he congratulates the Bride the Lamb's wife, viz. the church, whose Maker is her husband, verse 5th.

The church addressed, under the emblem of a woman, in the first ten verses of the chapter, is next addressed as a city, Jehovah telling her that he would lay her stones with fair colours, and her foundations with sapphires. And these two ideas of a woman and a city, are united by the apostle in the verse but one following our text, Jerusalem which is above, is free, which is the mother of us all. As it is beyond controversy, that the woman whom the prophet congratulates is the church, so we are as certain, as apostolic authority can make us, that in mentioning the two women, the barren and the fruitful, the desolate and the married wife, there is an allusion unto Sara and Hagar. By all who pay a due regard to revelation, the apostle will be allowed to be the best interpreter of the prophet; the same Spirit who inspired the one, infallibly directing the other. In chap. li. 2. the Lord by his prophet bids his people look unto Abraham their father, and unto Sarah that bare them: for, says he, I called him alone, and blessed him, and increased him. And in the 54th chapter, he congratulates the church, held forth under the emblem of barren Sara, that her children were far more numerous than those of Hagar the married wife.

It cannot be doubted, but that as in the preceding chapter, so here, future events are represented as having already taken place. And as there the sufferings and glory of Christ are described, so it can admit of no dispute, that the period referred to here commenced at the accession of the Gentiles unto the church. Then, as it is expressed, Isaiah lxvi. 8. Zion travailed, brought forth her children, and a nation was born at once. It was not till under the New Testament dispensation, that the children of the desolate woman were more

than those of the married wife. Then it was that she enlarged the place of her tent, and stretched forth the curtains of her habitation. How enlarged! when instead of being confined to the narrow precincts of Palestine, it extended to Rome, Corinth, Colosse, the churches of Galatia, of Macedonia, the seven churches of Asia, and to all who in every place, called upon the name of our Lord Jesus Christ. Then the church broke forth on the right hand, and on the left. Her seed began to inherit the Gentiles, to make the desolate cities to be inhabited. The wilderness began to be glad, and the desert to rejoice, and blossom as the rose.

But though all this respecting the barren woman, be certain as the word of the living God, and clear as the light of the noon day sun, it is not so evident at first view, what we are to understand by the married wife and her children. Many, indeed, find no difficulty in the matter, telling us, that by them we are to understand the Old Testament or the Jewish church, and by Sara and hers the New Testament or the Christian church, observing in proof and illustration of this, that the children of the New Testament church are far more numerous than were ever those of the Old. The Gentiles, say they, so long forsaken of God, are fitly represented by the barren woman, while the Jews whom he chose for his peculiar people, are as properly held forth under the emblem of her who was married. But plausible as this hypothesis may seem, and supported as it is by many, so venerable for their piety, learning and abilities, I am persuaded, that on a more careful investigation of the subject, it will appear to be without any solid foundation. I cannot but cheerfully embrace the sentiment of a celebrated commentator, (*Vitringa*,) who, by the barren woman, understands the patriarchal church, and by the married, the carnal Jewish people. Says he, "The apostolic church, according to the apostle, is not Sara, but Isaac. Isaac sustained the type and figure of Christ Jesus, and of believers in Christ, who should be born after the mystical Ishmael (the carnal Jewish people:) Sara, the type

of the patriarchal church, which had the promise of Isaac, but late in being accomplished." By the patriarchal church is meant, not only the believing patriarchs, Abraham, Isaac and Jacob, together with their families; but also all those who under the Mosaic economy, instead of resting on the Sinai law for life, still had their eye to the promised seed, and like Abraham, rejoiced to see his day, John viii. 56. Of this church, good old Simeon, and Anna the prophetess were members, together with all them that looked for redemption in Israel, Luke ii. 25, 38. These, and all who under the Mosaic dispensation, believed in Christ, were the genuine offspring, the believing seed of the pious patriarchs, Heb. xi. 13. and therefore justly reckoned one body with them. They were the true children of Abraham and Sara, in whom they survived. Though under the law, they could be opposed to the woman who had a husband. "They were under the law with a free mind, in regard that when they understood the impotence of the law, they by faith and hope panted after deliverance from this grievous yoke, after the manifestation of the kingdom of God and his righteousness, and after the accomplishment of the spiritual benefits promised to Abraham: while, on the contrary, the carnal Israelites acquiesced in the law; followed the righteousness of the law; and had for the highest object of their desire, the external and carnal benefits annexed to the observation of the law." (*Vitringa.*)

That by the two women are not to be understood, the Jews and the Gentiles, or the Old and New Testament dispensations of grace, but the patriarchal church, believing in the Abrahamic promise, and the carnal Israelites, trusting in the Sinai law, John v. 45, Rom. ii. 17. may be evinced from the following arguments.

1. The Old and New Testament churches, or the church of the Jews and the Gentiles are not properly two churches, but one and the same. My dove, my undefiled, says Christ, is but one, Cant. vi. 9. Nothing is more clearly taught in scripture than the uni-

ty of the true church. Christ, who is our peace, hath made both Jews and Gentiles one, having broken down the middle wall of partition between them, Eph. ii. 14. The New Testament church is not one, and the Old Testament church another, but one and the same church under different dispensations. They are not two houses, but one built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, Eph. ii. 20. As the corner-stone unites the two walls, so does Christ the Old and New Testament churches. In him all the building fitly framed together, groweth unto an holy temple in the Lord, verse 21. The Old and New Testament churches make but one body, Eph. iv. 4. of which Christ is the Head. As there is but one Head, Shepherd, and Saviour, Ezek. xxxiv. 23. Hos. i. 11. Eph. i. 22. so but one body, flock, and church, Eph. v. 23. Now it must be obvious to the attentive, that the two women and their sons are represented as quite different from one another. The sons are held forth as two opposite seeds, and therefore cannot be understood of the Old and New Testament churches, which are but one seed. This their opposition to one another is totally inconsistent with the unity of Abraham's believing seed. For, as our apostle argues they are all one in Christ Jesus. Gal. iii. 28, 29. This their unity, he observes, verse 16. Now to Abraham and his seed were the promises made: He saith not, and to seeds, as of many; but as of one, and to thy Seed, which is Christ. It cannot be denied that the word seed is often used collectively, and therefore must signify many, as well as flock, army, or people. Hence God said to Abraham, tell the stars if thou be able to number them: So shall thy seed be, Gen. xv. 5. Yet here the apostle argues that Abraham's seed were not many, but one: *i. e.* as I conceive, they were not of many kinds, or sorts*, as if some were justified one way, some another. However distinguished by the dispensations under which they live,

* Compare Lev. xix. 19. Deut. xxii. 9.

as the sea by the coasts it washes, they are still the one seed. Hence our apostle observes elsewhere, that the promise is to all the seed, not to that which is of the law, or the circumcision only; but to that which is also of the faith of Abraham, who is the father of us all, Rom. iv. 12, 16. As he is one God who justified the circumcision by faith, and the uncircumcision through faith, so both are one seed, not two different seeds, Rom. iii. 29, 30.† They have the same spirit of faith within them: 1 Cor. xii. 13. 2 Cor. iv. 13. the same robe of imputed righteousness upon them: Jer. xxiii. 6. Rom. iii. 22. Phil. iii. 9. are heirs of the same inheritance: Gal. iii. 9, 29. and travelling towards the same celestial country: Heb. ii. 13—16. xiii. 14. They are all branches of the same Abrahamic root, with this difference, that the Jews are the natural branches, the Gentiles the ingrafted, Rom. xi. 17—24.

The church under the Old Testament does not differ from that under the New, as one person from another, as did Ishmael from Isaac; but as the heir when a child, differs from himself when come to age. So our apostle expressly teacheth, Gal. iv. 1—7. But it is quite otherways with the two women and their children, mentioned by the prophet and apostle. They are represented as parties totally different, the one woman as free, the other as bond; and accordingly the children of the one as heirs, those of the other, as outcasts, Gal. iv. 30. Characters these, which cannot be applied, the one to the Old Testament church, and the other to the New; but well may the one to the patriarchal church, looking for Messiah, the other to the carnal Israelites, who trusted in Moses.

2dly, If by the barren woman and her children, be understood the Gentile church, in opposition to the

† It is with respect to the one seed, as I conceive, that the apostle saith, Gal. iii. 20. Now that mediator is not the mediator of one, but *the* God is one. That mediator, viz. Moses, in whose hand the law was ordained, verse 19. is not the mediator of one, viz of the one seed, but of that part of them only who stood at Sinai. But the God is the God of all the one seed, whether Jews or Gentiles, Rom. iii. 30. x. 12. Thus the word one, Gal. iii. 20. refers to the same subject, as in verses 16, 28.

church of the Jews, it will not be easy to apply the characters given her, and to say what is meant by the shame of her youth, and the reproach of her widowhood. It cannot be denied that the woman congratulated on her having at last a numerous offspring, is told that on that joyful event she should forget the shame of her youth, and not remember the reproach of her widowhood any more; the Lord having called her as a woman forsaken, and grieved in spirit, and a wife of youth, when she was refused, Isa. liv. 4, 6. Let us see what is meant by these things, and to what church they can with propriety be applied. The woman is characterized as having been a wife of youth, *i. e.* from her youth; compare Jer. xxii. Ezek. xvi. 60. Prov. v. 18. Mal. ii. 14. and so was Sara, being ten years younger than Abraham, Gen. xvii. 17. The woman is congratulated that on her bringing forth, she should forget the shame of her youth. What was that shame? Why, her barrenness, as appears not only from its standing opposed to her bringing forth, but also from the well known style of holy scripture, Gen. xxx. 23. Luke i. 25. In like manner, Sara was long barren. She had been full five and twenty years in the married life, before she brought forth the son of the promise; compare Gen. xii. 4. with chap. xvii. 17. Her marriage being mentioned, her barrenness is immediately taken notice of, Gen. xi. 29, 30. It was not in her teeming age, but in her old, even in her ninetieth year that she brought forth, Gen. xvii. 17. The woman is also congratulated that on her bringing forth, she should forget the reproach of her widowhood. And what was that? Why, the reproaches wherewith her enemies reproached her, as being forsaken of God in whom she had gloried as her husband, Psal. xlii. 9, 10. Isa lxi. 7. Mic. vii. 10.

Sara's state, when forsaken of Abraham, bore a strong resemblance to widowhood. I say, when forsaken; for his turning aside to Hagar was interpretatively a deserting of her. His cleaving to the one, was a leaving of the other. Hagar, when conscious that she had con-

ceived, despised Sara, Gen. xvi. 4. This contempt she did not conceal, else Sara had not known it. She had much the same temper of mind to Sara, as had Peninnah unto holy Hannah, whom she provoked sore to make her fret, because the Lord had shut up her womb, 1 Sam. i. 6. Sara being thus as a woman forsaken and despised, was grieved in spirit, Isa. liv. 6.

These things respecting the woman's youth and widowhood cannot be applied to the New Testament church, the church of the Gentiles. If it be held that the Gentiles were long barren, this must be understood of them, not in their church-state, but in their heathenish: which does not at all consist with the nature of the allegory. Sara was married long before Hagar, but was barren when Hagar was prolific: Not so with the Gentiles. They were not married long before the Jews, but long after. As Sara the barren woman was in the married state, so the society typified by her, behoved to be in church-state, visibly espoused unto the Lord. It is observable, that in holy scripture no woman is ever spoken of as barren, till in the conjugal state; witness Sara, Gen. xi. 30. Rebekah, chap. xxv. 21. Rachel, chap. xxix. 31. Manoah's wife, Judg. xiii. 2, 3. Hannah, 1 Sam. i. 2. and Elizabeth, Luke i.

The Gentiles in their heathen state were not married to the Lord, and therefore could not be expected to bring forth children unto him. During their heathenish state they were suffered to walk in their own ways, Acts xiv. 16. xvii. 30. The barren woman and the bond were both in Abraham's house, and therefore analogy requires that both the parties typified by them should be in God's house: which cannot agree to the Gentiles in their heathen state, for then they were afar off, being aliens to the commonwealth of Israel, and strangers to the covenants of promise, Eph. ii. 12, 13. As little can barrenness or the shame of youth be applied to the New Testament or apostolic church. Was she barren in her youth? No truly. On the ever-memorable day of Pentecost, which was but about the fiftieth after our Lord's resurrection, she brought forth

thousands, Acts ii. 41. The apostles having gone forth, preached every where, the Lord working with them, and confirming the word with signs following, as we read in the Acts of the Apostles. Nor can the reproach of widowhood be with any propriety applied to the apostolic church. She knew that her husband was risen from the grave, and therefore could not but rejoice with a joy unspeakable and full of glory. He had shewn himself to more than five hundred of her members at once, 1 Cor. xv. 6. Was this like a state of widowhood? They had a ready and a joyful answer to enemies, in asking where was their Husband? They could boldly answer that he was in heaven at the Father's right hand, Acts ii. 33—36. iii. 21. Though they had his bodily presence no more, they were as certain of his spiritual, as his promise could make them. Matt. xxviii. 20. I will not leave you comfortless, said he; I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, John xiv. 16, 17. No forsaking here. Though often under the hatchets of persecution, she could not be called desolate, having her children as on every hand. She enjoyed the Comforter whose presence was as a thousand witnesses, that her Husband was on high. A striking testimony to all this we have recorded, Acts ix. 31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the *comfort* of the Holy Ghost, were *multiplied*. "No Sara appears here, long barren, and at last to bring forth after Hagar." (*Vitringa.*) Nothing bearing the least affinity to desertion, desolation or widowhood. So far from this, never had she such fellowship with her Husband as now; never did he manifest himself more gracious than now. For God who had lately sent forth his Son, now sent forth the Spirit of his Son, Acts i. 4. And thus her maker, God personally considered as Father, Son, and Holy Ghost, was, *i. e.* manifested himelf to be her Husband, Isa. liv. 5. Now the promised day was come when she was to call

him Ishi, and no more Baali, enjoying more nearness to him, and more intimacy with him than ever, Hos. ii. 16.

But though barrenness, desolation, desertion, and widowhood cannot be applied to the apostolic, they may well be applied to the patriarchal, church. Sara's barrenness continued till she had Isaac. In like manner the patriarchal church, though married by the Abrahamic covenant unto God, was comparatively barren, till she brought forth the personal Seed, and after him the mystical, in the multitude of believing Gentiles. It was not till then that she brought forth her Isaac, so long promised. It was not in her youth, but in her old age that Sara brought forth. And it was not in her youth, but in her old age, that the patriarchal church brought forth her numerous offspring. It was in the last days only, that the nations began to flow unto the house of the Lord, Isa. ii. 2. Her long continued barrenness presupposes, as was already hinted, that she was married. The other woman being called the married wife, does not necessarily imply that *she* was not, no more than Hagar being called Abraham's wife, Gen. xvi. 3. implies that Sara was not, ver. 1. All that can be fairly deduced from the phrase is, that the one was married with much more visible pomp and ceremony than the other. Which well agrees to the carnal Israelites and their law, when contrasted with those who quietly rested in the Abrahamic promise, trusting there should be a performance of all that God had said. During the Old Testament dispensation, the patriarchal church was comparatively desolate, with respect to children, compare Isa. xlvii. 9. xlix. 21.; though not without a husband: just as was Sara from the time of the promise, till the birth of Isaac. The calling of the Gentiles was not the marriage of the desolate woman, but the time of her bringing forth, Isa. lxvi. 8. Under the Old Testament period, the church also suffered a kind of desertion. So God himself intimates, Isa. liv. 7. For a small moment have I forsaken thee. How visibly was this the case in the Babylonish captivity? then was the time of her widowhood, and then she

suffered reproach. Then did the city sit solitary that was full of people, she became as a widow, Lam. i. 1. By Babel's streams her children sat in mournful mood. They wept when they remembered Zion. And on the willows they hung their harps. There they suffered reproach, their enemies asking a song, and their masters, mirth, Psalm cxxxvii. Now the widow wept, her eyes run down with water, because the Comforter was far from her. Zion spread forth her hands, and there was none to comfort her, Lam. i. 16, 17. The woman so visibly forsaken was grieved in spirit.

Such desertion, desolation or widowhood, cannot befal the New Testament church, now that the personal Seed is come. Amidst all that she can suffer, she knows her Advocate, Head, and Husband is on high. There can be no doubts or fears concerning his coming, as was often the case under the Old Testament. Knowing that the great promise is already fulfilled, what can shake our faith as to any of the rest. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. Thus it appears the characters given to the barren woman cannot be applied to the New Testament church, but unto the patriarchal only; and that therefore not the former, but the latter, must be understood as signified by that woman.

3dly. The woman so long barren, and at last bringing forth is, according to the apostle, the mother, and New Testament believers are the children. For it is obvious to any who compares the prophetic passage, with the chapter where our text lies, that the woman so long barren is the same with the free. Her maternal relation to New Testament believers is thrice asserted by the apostle; verse 26. Jerusalem which is above is free, which is the mother of us all; verse 28. We, brethren, as Isaac was, are the children of promise; verse 31. So then, brethren, we are not the children of the bond woman, but of the free. From all which passages it is abundantly evident that the apostolic church was not Sara, the mother; but ra-

ther Isaac the son, brought forth in virtue of the promise. Now, as Isaac was a figure of such as believe in Christ, who should be born after the mystical Ishmael, the carnal Jews; so Sara was typical of that church, which had the promise of the figurative Isaac. That church therefore was the woman so long barren, but who at last brought forth children, by virtue of the promise made to her. She being the mother, the Christian church, was the daughter, as I may say, Ezekiel xvi. 61. This is further confirmed from what is said to the barren woman, in view of her being a joyful mother, Isaiah liv. 3. Thy seed shall inherit the Gentiles, *i. e.* the Gentiles shall be thy seed. They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, Isaiah xlix. 22. Compare Gal. iii. ult. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Now if the believing Gentiles be the seed of the woman; they cannot be the woman herself. These observations receive strength from the epithet given to that Jerusalem which is the mother of believers, whether Jews or Gentiles. Jerusalem, says the apostle, which is above, is free, which is the mother of us all. "It is beyond doubt that by this Jerusalem the apostle understood the same which in the epistle to the Hebrews he calls the heavenly Jerusalem, chap. xii. 22. *i. e.* the fathers dead in the faith, living to God in a state of glorious liberty, who had the promises of the kingdom of God, of the blessing and calling of the Gentiles, by virtue of which promises, the *free church* of Jews and Gentiles, made one people, should at last be brought forth: so that this church, according to the apostle, is the offspring of that very woman Sara." *Vitringa in locum.*

4thly. That the two women and their sons mentioned by the prophets and the apostle, are not meant of the Old and New Testament churches, is evident from this, that the women are reckoned types of two things which took place under one and the same Testament, viz. the covenant with Abraham, and that from mount

Sinai: the one the covenant of promise, the other the covenant of the law. And while they were typical of these two covenants, their sons were equally figurative of those, who adhering to them, shall be judged accordingly. These things are so plainly taught in the epistle to the Galatians, that he who runs may read. Sara, the free woman, bare her son in virtue of the covenant made with Abraham. And hence she was a figure of that covenant, and Isaac a figure of those who cleave unto it. He was the child of that covenant which was made with Abraham, 430 years before the covenant at Sinai, and therefore fitly adumbrated those who sought righteousness and life by it. Hagar, the bond woman, had not her son by promise, but in virtue of Abraham's hearkening unto carnal counsel, and therefore by her is fitly represented the Sinai covenant; and by the son born of her, the carnal Jews, who turned aside unto it for salvation. These are the two covenants, says our text, the one from mount Sinai, which gendereth unto bondage, which is Agar.

5thly. That the two women and their sons mentioned by the prophet and the apostle, cannot be the Old and New Testament churches, appears from this, that the one woman and her son, were enemies to the other and hers: which can by no means be said of the Old Testament church and her children, with respect unto the New Testament church and hers. The two women and their sons are represented as being coeval, living together, for a time one and the same visible church, as did Sara and Hagar in Abraham's family: which cannot be applied to the Old and New Testament churches, the one of which was many ages before the other. Nay, as was already observed, these are not so properly two churches, as one and the same under different designations. Before the advent of the illustrious Seed, such as professed their faith in him, are called the Old Testament church; but since his coming, such as do, are denominated the New Testament church. Still, however, they differ no more from one another, than the waters nigh the foot of the river, from those which are nearer

to its head: or than the heir in a state of minority does from himself when come to age. As in these cases it is the same river and the same person, in like manner, the church under both Testaments is one and the same: as certainly so, as her Redeemer is one. Hagar and her son were enemies to Sara and hers: Hagar despising Sara, and Ishmael persecuting Isaac, Gen. xvi. 4. and xxi. 9. But so did not the Old Testament church with respect to the New. The church in one period could not persecute the church in another; and so far were the believing Jews from having any hostile intentions towards the Gentiles, that they are represented as looking forward with complacency to the time of their conversion. We have a little sister say they, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for, &c. Cant. viii. 8, 9. And when that blessed era came, how sweetly did they coalesce into one body with the Gentiles, rejoicing in him who had broken down the middle wall of partition which separated them so long. The faithful eleven who were sent to teach the nations, and to preach the gospel to every creature, were they not Jews? and was not the great apostle of the Gentiles, an Hebrew of the Hebrews? Phil. iii. 5. To sum up all in one word, if the Old Testament church were enemies to that of the New, the kingdom of God would be divided against itself, and therefore could not stand. It remains therefore that by the barren woman is meant the patriarchal church, or those who under the Old Testament believed in the promise made to Abraham: and by the bond, the Jewish legalists.

6thly and Lastly. If the children of the barren and desolate woman be the promised seed, she herself must be the patriarchal church. But the former is true, and therefore the latter. That the former is true is evident from the context, the apostle speaks of himself and other true believers, as the children of the free woman, who had been so long barren. We brethren, as Isaac was, are the children of promise, verse 28.

We are not children of the bond woman, but of the free, verse 31. *i. e.* we are believers in Christ, in opposition to the judaizing teachers and their followers, who seek to be justified by the law, chap. v. 4. Now, if true believers be the children of promise, as Isaac was, it necessarily follows that they are the seed represented by him, compare chap iii. ult. If ye be Christ's, what follows? Why? then ye are Abraham's seed: not his seed by the bond woman, but by the free: for ye are heirs according to the promise. Agreeably to this, the apostle observes elsewhere, that they who are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son, Rom. ix. 8, 9. From these passages it is clear as the light, that the children of God, the children of the free woman, and the children of the promise, are precisely the same with the seed, the collective seed. Now, if the children of the free woman, who had been so long barren, be the seed, it unavoidably follows, that by the woman herself must be understood the patriarchal church. For to whom was the seed promised? Why? To Abraham, Isaac, and Jacob, together with their families, constituting the then church; which we therefore call the patriarchal church. As Sara, to whom Isaac was promised was the mother, so the church, unto whom the collective seed was promised, behoved to be the mother represented by Sara: I say, the collective seed, or the multitude of true believers; for we are not speaking of the personal Seed, Christ, in whom we believe. As certainly as the multitude of believers under the New Testament dispensation are the seed promised, so certainly the church, consisting of Abraham, Isaac, Jacob, and their families, was the mother to whom that seed was promised. As it cannot be denied that the seed was promised to that church, as little can it be denied, that she was the mother.

In further confirmation of this, let it be observed, that such as the covenant was, in virtue of which the

seed were brought forth, such must be the church which was their mother. Now, it is obvious that the one was the Abrahamic covenant, Gal. iii. 17. and therefore the other must be the church with whom that covenant was made, viz. the patriarchal church, consisting of Abraham, Isaac, and Jacob, &c. To acknowledge that the seed were brought forth in virtue of the former, as the efficient cause, but not by the latter, as their mystic mother, would be to say in effect, that the Abrahamic promise was not made to Abraham, which is direct contradiction. It merits our attention here, that Abraham is uniformly represented as the father, not only of Jewish, but also of Gentile believers, Rom. iv. 1, 11, 12, 16, 17, 18. Gal. iii. 7, 29. Heb. xi. 12. James ii. 21. The former are called his seed, not by generation, but by imitation, viz. on account of their walking in the footsteps of his faith, John viii. 39, 40. Rom. iv. 12. and ix. 7, 8. and in the same sense the latter are his seed likewise, Rom. iv. 11. He is called the father of all them who believe, not because they are all his lineal descendants, for that they are not; nor because he was the first believer in the world; for from Eve down to his time there were believers in Messiah who was to come, as Abel, Enoch, and Noah, Heb. xi. 4—7. Nay, from sacred chronology it can be instructed, that Shem lived 75 years at least, after the promise made to Abraham*. But he

	years.	
* Shem at Arphaxad's birth, aged	100	Gen. xi. 10—24.
From Arphaxad to Salah,	35	
From Salah to Eber,	30	
From Eber to Peleg,	34	
From Peleg to Reu,	30	
From Reu to Serug,	32	
From Serug to Nahor,	30	
From Nahor to Terah,	29	
From Terah to Abraham	130	Compare Gen. xi. 32. and xii. 4.
From Shem to Abraham's birth,	450	
From Abraham's birth to the promise,	75	
in whole	525	

Thus Shem was 525 years old when the promise was made to Abraham, and

is called the Father of all the faithful, because the promise of the personal Seed, which had been mightily obscured, was renewed unto him; which promise he believed, notwithstandiug all the obstacles that lay in the way, as Sara's barrenness, her age, and even Isaac's death.

It is usual in scripture to style one who has led the way to others in any profession, or manner of life, their father. So Jabal was called the father of such as dwell in tents, and have cattle; and his brother the father of all such as handle the harp and organ, Gen. iv. 20, 21. Not that all shepherds issued from the loins of the one, or all musicians from those of the other; for the posterity of these two men, if they had any, were, with the rest of Cain's descendants, destroyed by the flood. Abraham's progenitors, at least Terah his father, was fearfully sunk in idolatry, Josh. xxiv. 2. The promise concerning the Seed, Gen. iii. 15. had not as far as we can learn, been renewed, no not to Shem, whose God Jehovah is expressly called, Gen. ix. 26. That the church might be recovered from the one, and more abundantly enjoy the comfort of the other, God was pleased to call Abraham from Ur of the Chaldees, where his kindred served other gods; to enter into covenant with him, and to ratify it, as by solemn sacrifice, Gen. xv. 9—21. so by circumcision, and at last by his irrevocable oath, chap. xxii.16—18. chap. xvii. 9—14. The church now assumed a new form, so to speak; and Abraham, being singled out from all the posterity of Shem, as he from whom the personal Seed was to come, and in whom therefore all the believing nations (compare Rev. xxi. 24.) were to be blessed, is called their father, Gen. xvii. 5. Rom. iv. 17. The many nations of whom he was constituted a father, could not be the Jews, who were but one nation, but believers

consequently he lived 75 years after, viz. to the 50th year of Isaac, for he lived in whole 600 years, Gen. xi. 10, 11. Some will have it that he reached Jacob's 50th year; so Boston in his notes on the Marrow, and in his manuscript copy on Genesis, reckoning it would seem, that Abraham was born in the 70th year of Terah. But this I am persuaded is a mistake. For Abraham being 75 years old when his father died, aged 205, Gen. xi. ult. xii. 4. Acts vii. 4. he behoved to be born, not in the 70th, but in the 130th year of his father's life.

out of all the Gentile nations. The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed, Gal. iii. 9. These, and not the carnal Jews, are his seed, innumerable as the stars of the sky, or the sands on the sea shore, Heb. xi. 12. He was the natural father of the one, they issuing from his loins; but the spiritual father of the other, they following the footsteps of his faith. It is in the same sense that he is called the root, Rom. xi. 16. the Jews the natural branches, and the believing Gentiles the ingrafted, verses 19, 21, 24. Compare Gal. ii. 15. We who are Jews by nature, and not sinners of the Gentiles. Consider the believing Gentiles as branches, Abraham is the root: view them as children, and he is their father. And if so, who but the patriarchal church can be their mother? By which church I mean not only the three illustrious patriarchs with the pious in their families, but also all they who, down to the New Testament times, were treading in their steps; worshipping God in the spirit, rejoicing in Christ Jesus, and putting no confidence in the flesh, Phil. iii. 3. All such, though under the Mosaic œconomy, were truly the patriarchal church, inasmuch as they turned not aside to the law for life, but still kept their eye upon, and in their hearts clave unto, the Abrahamic promise concerning the personal Seed, panting after its accomplishment.

These, in their several generations, were the genuine successors of the pious patriarchs. Abraham, Isaac, and Jacob, &c. lived in them, as did Elijah in the Baptist, or as shall the souls of the martyrs, at the Millennium, Rev. xx. 4. Quickened with the same spirit, as were the pious patriarchs, trusting in the same promise, and looking forward with joy to its accomplishment, they were one body with them. The promise respecting the collective seed, to be gathered from among the nations, beginning to be fulfilled unto that church, she might be said to bring forth, and barren as she long had been, to be now a joyful mother of

children. Thus it appears with what propriety the Jerusalem above, or the spirits of the just in heaven, are called the mother of all the believers on earth, Gal. iv. 26. viz. they as children imitate the faith and holiness of departed saints, or as our apostle expresses it, Heb. vi. 12. they are followers of them, who through faith and patience inherit the promises.

It being certain that by the free woman is meant the patriarchal church, or such as believed in the promise, we may hence infer what is intended by the bond. It must be those who were different from, yea, opposite to believers in the covenant of promise: as opposite as bond to free. Now, who are these? Why? Such as trust in the law. For as in the matter of justification, the law is opposed to the promise, and works to faith, so those who trust in the law of works, stand in direct opposition to such as rest in the promise alone. Therefore as by the free woman is meant the patriarchal church, or such as believed in the promise made to Abraham; so by the bond, we must understand those who trusted in the Sinai covenant. Both parties were in the commonwealth of Israel, as Sara and Hagar in Abraham's house; but the one clave to the promise for righteousness and life, the other to the law,

This interpretation corresponds exactly with the apostle's view of the matter, telling us that the two women signify the two covenants, the one of which is said to have been made with Abraham, Gal. iii. 17. the other given from Sinai, chap. iv. 24. These two covenants determined the states of such as adhered to them, the one being free in virtue of the promise, the other under bondage by the law. Agar, saith our apostle, answereth to Jerusalem which now is, and is in bondage with her children, viz. in bondage to weak and beggarly elements, Gal. iii. 9. The Jerusalem and her adherents, in our apostle's time, were of the same spirit with all those who in ages past had persecuted the holy prophets, Matt. xxiii. 31. Their fathers had killed the servants, and they as their children,

had now crucified the Lord. They preferred Moses unto him. And while thirsting for his blood, they guarded against whatever ceremonial pollution might prevent them from eating the passover, John xviii. 28. compare Acts vi. 13, 14. And in all this, the same carnal spirit was working in them, as of old in their fathers against such as clave unto the promise. We therefore hold it for a certain truth, that the two women and their sons, typified two parties which were to be found among the Israelites. For all along from the giving of the law at Sinai, there were two parties in the church, the one looking for life in virtue of the Abrahamic covenant only, the other seeking it by their obedience to the Sinaitic: The former justified by faith in the promised Seed, the other remaining under the curse of the fiery law. The former were the children of Abraham's faith, walking in his steps, Rom. iv. 12. the latter the children of his flesh only. And, as argues our apostle elsewhere, they who were the children of the flesh only, were not the children of God; but the children of the promise were counted for the seed, Rom. ix. 8. The one were Israel after the flesh only, 1 Cor. x. 18. the other the Israel of God, Gal. vi. 16. The one were the spiritual posterity of Sara, as Peter with our apostle speaks, 1 Pet. iii. 6. the other the figurative offspring of Hagar. And therefore the one were heirs of the heavenly inheritance, the other, excluded from it. The former sweetly coalesced into one body with the believing Gentiles, the latter rejected Christ, and persecuted all who believed in him. All these things are included in effect in the address to the church, first represented as a woman who had long been barren, and then as a city which God would adorn and defend. It runs, All *thy children* shall be taught of the Lord: and great shall be the peace of *thy children*, Isa. liv. 13. Now, since Divine illumination and comfort are promised to the children of the woman, who had so long been desolate, we may infer, especially after what we have heard from the apostle,

that the children of her who is called the married wife, should be destitute of both.

Having thus seen what was signified by the two women and their sons, we may safely instance in some particulars, how these things are allegorized.

1st, Sara was married, and Isaac promised, to Abraham, long before Hagar was heard of. In like manner the patriarchal church existed, and had the promise of the personal, and the numerous believing seed, long before the Sinai covenant, and those who sought to be justified by it. As Hagar's being taken into Sara's place could not disannul *her* marriage with Abraham, no more could the Sinai covenant make void the Abrahamic. This important circumstance our apostle observes, Gal. iii. 17. This I say, the covenant that was confirmed before of God in Christ, the law which was 430 years after, cannot disannul, that it should make the promise of none effect. Abraham was 75 years of age when he got the promise, that in him all the nations of the earth should be blessed, Gen. xii. 3, 4. From thence to Isaac's birth was 25 years, Gen. xxi. 5.; from thence to Jacob's 60, Gen. xxv. 26.; and from thence to his descent into Egypt 130, chap. xlvii. 9.; all which make 215 years, and the other 215 the Israelites abode in Egypt, as we learn from Exod. xii. 40, 41. where we are expressly told that the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And at the end of the 430 years, even the self-same day it came to pass, that all the host of the Lord went out from the land of Egypt. With this difference of time between the promise and the law, we may compare that which took place betwixt the promise and Abraham's turning aside to Hagar. It is observable that she was an Egyptian, Gen. xvi. 1. and probably one of the hand-maids, whom Pharaoh gave Abraham for Sara's sake, Gen. xii. 16. But though by office a servant, she soon was taken into her mistress's place. So the carnal Jews turned aside to the Sinai law, which was designed to be subservient to the Abrahamic promise. Losing sight of the one, they clave unto the

other for righteousness and life. As it was not so clearly revealed at first by whom the patriarch was to have issue; Sara, ten years after the promise, counselled him to go into Hagar, that by her she might have children, Gen. xvi. 3. In like manner, Israel which followed after righteousness, did not attain it, because they sought it not by faith, but as it were by the works of the law, Rom. ix. 31, 32. They called Abraham their father, John viii. 39. and yet they trusted in Moses, chap. v. 45. After all the efforts of the legalist, it is only an Ishmael who is brought forth, not an Isaac. The covenant from Sinai gendereth to bondage.

2dly. Sara was free, Hagar not. In like manner the patriarchal church was free from the guilt and dominion of sin, not so the carnal Israelites. This important difference is observed by our apostle, both in the history, and the mystery. It is written, says he, that Abraham had two sons, the one by a bond maid, the other by a free woman. Brethren, we are not children of the bond woman, but of the free. Such as sought righteousness in virtue of the promise only, were heirs of eternal life, while they who sought it by the law, were staked down under the curse. So then, says our apostle, they who are of faith, are blessed with faithful Abraham. But as many as are of the works of the law, are under the curse, Gal. iii. 9, 10. As Abraham the father believed the promise, and righteousness was thereupon imputed unto him, Gen. xv. 6. so his believing seed trusting in the same promise, had the selfsame righteousness imputed unto them, Rom. iv. 24. The blessing of Abraham, *i. e.* the blessing wherewith he was blessed, comes on the Gentiles through faith, viz. imputed righteousness, and the sanctifying Spirit here, together with eternal glory hereafter, Gal. iii. 8, 9, 14, 18. Such were the privileges of the patriarchal church. But none of these did the carnal Israelites enjoy. By that law to which they clave, they were accursed, as its awful sentence expressly bore: Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Christ

the personal Seed has redeemed the collective seed of the free woman, while the children of the bond are left to perish underthe curse, Gal. iii. 19. and iv. 5. How glorious that liberty wherewith he hath made the former free! How galling that yoke in which the latter are entangled!

3dly, Sara was the true wife, Hagar not. In like manner the patriarchal church was truly married unto the Lord, not so the carnal Israelites. I need not labour the point in proving, that polygamy, however much in use under the Old Testament dispensation, was unlawful. In the first marriage, God set a precedent for all future ages. The innocent man had but one wife, and never were his guilty sons entitled to any more at one and the same time. They twain, said our Lord, shall be one flesh, Matt. xix. 5. Not they three, or more, as licentious nature shall dictate. It cannot be doubted but that as Sara's advice to Abraham originated in a mistake, so he was guilty in hearkening to it. Disagreeable consequences followed, respecting all the parties. Hagar despised Sara. Sara dealt hardly with her. And the erring patriarch was greatly grieved, Gen. xvi. 5, 6. and xxi. 11. Now, as Hagar was not the true wife, but Sara; so such as adhered to the Sinai covenant for life, were not the true church of God, but they only who Abraham-like believed in the promise. Of the unbelieving Israel, God could say, as of the openly idolatrous, She is not my wife, neither am I her husband, Hos. ii. 2. They were not truly espoused unto him, for they believed not his word. They had not the honours of the Lamb's wife, but were in a servile state.

But here a difficulty occurs, arising from the bondwoman being called the married-wife, or she which hath an husband. The congratulation expressly runs, More are the children of the desolate, than the children of the married wife, saith the Lord. To remove this, it is to be observed that she is not said to be married to the Lord; whereas the barren woman is congratulated that her Maker is her husband, the Lord of

Hosts is his name. And from this it is not unnatural to infer, that he was not the husband of her who is called the married wife. She was married to another indeed than to him, viz. to the Sinai law. As Abraham, forsaking Sara, turned aside to Hagar; so the carnal Jews embraced the law as their husband, instead of the Lord himself. They rested in it, and expected life by it, instead of resting and rejoicing in the promised Seed. To this solution we are led by what our apostle writes unto the Romans, among whom were many Jews. Compare Acts xviii. 2. with Rom. ii. 17—29. Addressing himself particularly unto them, chap. vii. 1—4. he says, Know ye not, brethren, for I speak to them that know the law, how that the law has dominion over a man as long as it liveth I read *it*, not *he*, the life here belonging to the law, not to the man, as appears from the connexion. For, adds the apostle, the woman which hath an husband, is bound by the law to her husband, so long as he liveth: but if her husband be dead, she is loosed from the law of her husband; so that she is no adulteress, though she be married to another man. Having mentioned this doctrine, so well known to the believing Jews, he next applies it. Wherefore, my brethren, says he, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

From this passage it is evident that they had been married to the law, as their husband. But now it was become dead to them, (verse 6th) they to it, and were married to another, even to the risen Redeemer. And as with them in their irregenerate state, so with all the other Jews, they were married indeed, not to the Lord, but to the law. Satisfactory as this solution is, I cannot but subjoin the words of an eminent Commentator. "It is equal to me, says he, whether you say with the apostle to the Romans, that the husband given to the church at Sinai, is the *law* and its d ct rs, or *God* himself bringing the church under the bondage of the law,

and holding and ruling her under that bondage, who for that reason is called בעל a Lordly Husband, Hos. ii. 16. For here God bears a double relation, as did Abraham to Sara and Hagar. For he accounted Sara the *lawful wife*, who had the promise of the *true Seed*, and as such he truly loved her. But she being barren, he, at her advice, turned aside to Hagar, who bore him Ishmael; but which woman he treated as a *servant*. Which double relation of Abraham to each woman, illustrates the double relation which God bore to the *free* church, called in the patriarchs; and to the *servile*, brought in above her at mount Sinai, which brought forth many sons to bondage; by virtue of that covenant not spiritual, but carnal, robust, minding the things of the flesh. Sara here sustains the emblem of the patriarchal church and a seed similar to it, which had the promises of grace to be fulfilled after many ages: Hagar the emblem of the people standing at mount Sinai, and by virtue of the covenant established there, brought into bondage." *(Vitringa in Jesaiam.)* But to pursue the allegory, we observe,

4thly, Sara was long barren, Hagar not. In like manner it was long ere the patriarchal church obtained the promised Seed, whether personal, in Messiah, or mystical, in the calling of the Gentiles: while the carnal Israelites resting on the Sinai covenant, had descendants without number. On the very first mentioning of Sara's name, we find her barrenness observed, Gen. xi. 30. Under the impressions of which she gave her maid unto Abraham, that by her she might have children, chap. xvi. 2. Ten years after the promise was she given unto him, verse 3. and about the close of the eleventh, she bare him a son, compare verse 16. with chap. xii. 4. Quite otherwise with Sara. It was not till five and twenty years after the promise, that she brought forth her Isaac, and that when she was ninety years of age, Gen. xvii. 7. and xxi. 5. How emblematic these things of the legal Israelites, and the patriarchal church! No sooner was the law added to the promise, but immediately it brought forth sons in a-

bundance, viz. those who sought to be justified by it: Whereas it was not till many ages after the Sinai covenant, that the patriarchal church obtained the Seed personal and mystical. As Ishmael was born before Isaac, so were the carnal Israelites before the promised Seed. It is in allusion to Sara, that the prophet congratulating the barren woman, says, thou shall forget the shame of thy youth, Isa. liv. 4. *i. e.* thy barrenness; compare Gen. xxx. 23. Luke i. 25. As Sara in her youth was barren, and in her old age brought forth a son, so was it with respect to the patriarchal church. It was not in her youth, but in her old age that she brought forth the promised Seed. Then it was, that the spiritual Sara forgot the shame of her youth.

Though this period, in one point of view, may include all the ages from the promises made to Abraham until the resurrection of Christ, as during all that time the church was in a state of minority, Gal. iv. 1—7. yet it may be chiefly applied to these times, in which the true faith and hope of the promises of grace were very low among the posterity of Abraham. During their bondage in Egypt, the true light was almost extinguished among them. There they revolted from the God of their fathers, and committed idolatry, Ezek. xxiii. 3. In the evangelic part of the Sinai transaction, God renewed the Abrahamic covenant with them in the days of their youth, in the day when they came out of the land of Egypt, Exod. xxiv. 8. Jer. xxxi. 32. Ezek. xvi. 60. Hos. ii. 15. and xi. 1. Yet how soon did they turn aside to the sin of the golden calf! During their wanderings in the wilderness, how oft did they tempt the Lord! After the death of Joshua and the elders, what a fearful defection until the times of Samuel the prophet! During that period the number of true believers was very small; the genuine sons of Abraham and Sara very few. Solomon was scarcely cold in his grave, when the ten tribes turned aside to idolatry. How low the interests of religion were in Isaiah's time, we may learn from his loud complaint; Who hath believed our report? and to whom is the arm of the Lord re-

vealed? Isa. liii. 1. What times of spiritual barrenness these! what a shame of youth! and as such the weeping prophet did lament them. Shame hath devoured the labour of our fathers from our youth, &c. Jer. iii. 24, 25. Penitent Ephraim is introduced saying, I was ashamed, yea even confounded, because I did bear the reproach of my youth, Jer. xxxi. 19. "If it should be said that in these passages is meant the youth of the Jewish people, and not of Sara, who according to our hypothesis is the patriarchal church; the answer is, that the matter is entirely the same. For Sara is reckoned to have existed at this time, in such as believed in the promise, among the Jewish people. But since these times were nearer the date of the promise given to Abraham, therefore they are reckoned the time of Sara's youth." *(Vitringa.)*

5thly. Sara being as a woman forsaken, was grieved in spirit; while Hagar taken into her place, was puffed up with pride. In like manner, the true patriarchal church mourned the absence of her God, while Israel after the flesh, gloried in their external relation to him. In the history, we read, that when Hagar saw she had conceived, her mistress was despised in her eyes; upon which Sara said unto Abraham, My wrong be upon thee. The Lord judge between me and thee, Gen. xvi. 5. She now had the air of a woman forsaken, while haughty Hagar held her in contempt, boasting of her pregnancy to her master. The one was as a widow, the other as the married wife. In which things we have a striking image of the case of the church of believers in the promise, and the carnal Israelites. How grieved often was the former at thoughts of the Divine desertion. Zion said, the Lord hath forsaken me: and my Lord hath forgotten me, Isa. xlix. 14. True believers were the mourners in Zion, chap. lxi 3. Those of her who were sorrowful for the solemn assembly, Zeph. iii. 18. They sighed and cried for all the abominations that were done in the church, Ezek. ix. 4. Meanwhile the carnal Israelites gloried in external privileges, saying, The tem-

ple of the Lord, the temple of the Lord, the temple of the Lord! Jer. vii. 4.

It is still in allusion to Sara that the church is addressed, Isaiah liv 6. The Lord hath called thee as a woman forsaken and grieved in spirit: and a wife of youth, when she was refused, saith thy God. As Sara was forsaken for a season by the patriarch, so in some measure was the church of believers, by her God. For a small moment, says he, I have forsaken thee. In a little wrath I hid my face from thee for a moment, verses 7, 8. The forsaking and the hiding mentioned in these two verses, are not improperly referred, the former to the Babylonish captivity; the latter to the affliction from the Syrians under Antiochus Epiphanes: the one narrated in sacred history, the other foretold to Daniel the prophet chap. viii. 9—19. And both may be considered as the time of the church's widowhood, when she suffered double reproach; one common, with other captive nations, and another, as she professed that Jehovah was her God, Isaiah lxi. 7. What anguish of heart she felt, while her enemies insulted her every day; saying, Where is now thy God? Hence Jeremiah bursts forth in the beginning of his Lamentations, How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! Lam. i. 1. True it is, that these calamities were common both to Israel after the flesh, and Israel after the Spirit. Yet it is the latter, who in the prophet is said to have been forsaken, and therefore to them also is the promise made again and again, With great mercies will I gather thee: with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. As Abraham, after a temporary desertion of Sara, returned unto her, the wife of his youth, Mal. ii. 14. and left her no more, knowing that by her he was to have the promised Seed, Gen. xvii. 15—21.; so did the Lord unto the patriarchal church, or those who were waiting the accomplishment of the promise, Zech. i. 16. and viii. 3. And that all

doubtings and discouragement might be for ever banished, he pledged his irrevocable oath, that he would not be wroth, or forsake her any more, Isaiah liv. 9, 10.

6thly. Sara's son was by promise, Hagar's not. In like manner, such as adhered to the Abrahamic covenant were the children of promise, not so they who clave to the covenant from Sinai. This part of the allegory is observed by our apostle. He who was of the bond woman, was born after the flesh; but he of the free woman, was by promise, Gal. iv. 23. In illustration of which it is added, verse 28. Now we, brethren, as Isaac was, are the children of promise. To the same purpose it is observed in the epistle to the Romans, That they who are the children of the flesh, are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son, Rom. ix. 8, 9. Of this promise we read, Gen. xviii. 10. Three men appeared unto Abraham in the plains of Mamre, as he sat in the tent door in the heat of the day; whether these were the adorable Three, as some have thought, or rather the eternal Son of God attended by two created angels, I shall not say. Meanwhile the phraseology concerning them is most remarkable, for thus it runs, *They* said, where is Sarah thy wife? And *he* said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. Thus Isaac was by promise, and herein he was a striking type of all the genuine children of God in every age, as was Ishmael of those who are not. All the saints, whether under the Old or New Testament, are the children of promise.

In the eternal covenant they were promised by the Father to the Son, the true Abraham. Unto him he did from all eternity give a people to be his "seed," Conf. chap. viii. sect. 1. and in his book their names were written, Rev. xxi. ult. Hence we read that when about to leave our world, he spoke to his Father concerning the given ones. Thou gavest me them out of the world. Thine they were, and thou gavest them me.

I pray for them whom thou hast given me, for they are thine; and all mine are thine, and thine are mine, and I am glorified in them, John xvii. 6, 9, 10. These were the seed he was to see when his soul made an offering for sin, Isaiah liii. 10. the seed who are accounted to him for a generation, Psalm xxii. 30. It is in respect of them as promised to him in the covenant, and begotten by him through his word and Spirit, that he is called the Everlasting Father, Isaiah ix. 6. Rejoicing in them, he can say, Behold, I and the children whom the Lord hath given me, Isaiah viii. 18. Heb. ii. 13. As all the elect were given unto him in the covenant of promise before the world began, so in virtue of the same promise, they are in the appointed time born again. The time of Isaac's birth was not more particularly foretold to Abraham, than was that of their conversion agreed upon between the Father and the Son from the days of eternity. Some of them are regenerated sooner, and others later in life, but all of them in the time appointed by God. Sooner than it, they cannot come into the world of grace, and longer they shall not tarry in this world. For at the appointed time the decree shall bring forth, Zeph. ii. 2. As in the case of the Israelites' deliverance from Egypt, Acts vii. 17. when the time of the promise draws nigh, every thing shall concur to effectuate their spiritual birth: witness a Manasseh, a Paul, and the Thief on the cross.

It deserves our attention here, that Isaac who was the son of the promise, is also said to have been born after the Spirit, in opposition to Ishmael born after the flesh, Gal. iv. 29. In which respects they were lively emblems, the one of those who were born of the Spirit, John iii. 6. and the other of those who were born of the flesh. Isaac's birth was quite extraordinary, and in effect a new thing in the earth. Hence at the promise respecting it, the wondering patriarch fell on his face, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah that is ninety years old bring forth? Gen. xvii. 17. The child promised might be said,

to be born according to the Spirit, inasmuch as by his peculiar agency, Abraham and Sara were enabled to believe that there should be a performance of what God had said. Their faith on this occasion stands celebrated in the sacred pages. Of Abraham it is said, Not being weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb. He staggered not at the promise through unbelief, but was strong in faith, giving glory to God: and being fully persuaded that what he had promised, he was able to perform, and therefore it was imputed to him for righteousness, Rom iv. 19—22. Concerning Sara it is said, through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised, Heb. xi. 11. Thus Isaac was the son of their faith, and therefore might justly be said to be born after, or according to the Spirit. What a lively type of those who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God? John i. 13.

On the other hand, Ishmael was born after the flesh. There was nothing extraordinary in his birth: Nay, he was as much the child of Abraham's unbelief, as Isaac was of his faith, and therefore he fitly represented those in whom there is nothing but what is natural: and who being after the flesh, do mind the things of the flesh, Rom. viii. 5. The one son being said to be born after the flesh, and the other after the Spirit, may also signify that the former was in a state of nature, when he persecuted the latter, who was in a state of grace. The mockery of the one was no small evidence of his being then in his sins. And as for the other, there is reason to believe that he like the Baptist was sanctified from the womb. Thus they were lively figures of two kind of people, viz. they that are after the flesh, and they that are after the Spirit, Rom. viii. 5.

7thly. Sara's son was heir, Hagar's not. Similar to this, such as adhered to the Abrahamic covenant were heirs of eternal life, such as clave to the Sinai law

were not. This difference between the two typical sons is observed by our apostle, Gal. iv. 30. The son of the bond woman shall not be heir with the son of the free woman. So said Sara when she saw the son of Hagar the Egyptian mocking, Gen. xxi. 10. and what she said was confirmed by God himself, verse 12. with a view to which is the phraseology used, Gal. iv. 30. Nevertheless, what saith the scripture? It is not what saith an angry woman? But what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. The Lord speaking to Abraham concerning Eliezer of Damascus, said, This shall not be thine heir, but he that shall come forth of thine own bowels shall be thine heir, Gen. xv. 4. And speaking to him of Isaac then unborn, in opposition to Ishmael who was thirteen years of age, he said, My covenant will I establish with Isaac, whom Sara shall bear unto thee at this set time in the next year, Gen. xvii. 21. Not only was the typical Canaan promised to Abraham and to his seed, Gen. xii. 7. and xvii. 8. He also became heir of the world, as the word is, Rom. iv. 13. and Isaac and Jacob were heirs with him of the same promise, Heb. xi. 9. Ishmael was not the heir, but Isaac. As before his birth, there was a promise of him, so also to him, viz. that he in his seed should inherit the typical Canaan, &c.

In like manner promises of grace and glory were made to the elect in Christ before the world began, 2 Tim. i. 9. Tit. i. 2. There was a promise *of them*, as we saw under the preceding particular, they being promised unto Christ: and there was a promise *to them*, viz. the heavenly inheritance, together with all the blessings leading to it, and infallibly issuing in it, such as the new heart, and perseverance in a state of grace. But it is to be observed, that as the son of the promise could not be an actual heir till born, neither are the elect, till born again. Though grace is laid up in store for them in the purpose and covenant of God, yet it is only on their being born again that they be-

come heirs. So the apostle teaches us to conceive of the matter, Rom. viii. 17. If children, then heirs: heirs of God, and joint-heirs with Christ. Hence it follows, If not children, then not heirs. The elect, prior to this regeneration, are the children of wrath, even as others, Eph. ii. 3. Being born again, they believe in the Lord Jesus Christ, and thereby become the adopted children of God, John i. 12, 13. Gal. iii. 26. Being Christ's they are Abraham's seed, and heirs according to the promise, verse 29. All things are theirs, when they become Christ's by vital union to him. On this turns their title to the inheritance, 1 Cor. iii. 21, 23. But while believers are heirs of the eternal inheritance, such as cleave to the law for life have no such claim. So then, says our apostle, they who be of faith are blessed with faithful Abraham: But as many as are of the works of the law, are under the curse, Gal. iii. 9, 10. Instead of being heirs of the promises, they are exposed to all the threatenings of the fiery law. The wrath of God abideth on them, John iii. ult.

8thly. Sara's son was persecuted by Hagar's. In like manner they who trusted in the Abrahamic covenant for eternal life, were persecuted by those who rested in the Sinai law; this our apostle expressly observes, Gal. iv. 29. As then he who was born after the flesh, persecuted him who was born afer the Spirit, even so is it now. Of the persecution of Isaac we read, Gen. xxi. 9. Sara saw the son of Hagar the Egyptian, mocking. Small as this might seem in the scorner's own eyes, or in the judgment of others, we see the Spirit of God accounts it persecution. And indeed to a delicate mind mockery is a most cruel species of persecution. It is enumerated among the sufferings of those of whom the world was not worthy, Heb. xi. 36. And it was none of the least of the trials to which the personal Seed was subjected, Matt. xxvii. 29—31. 39—44. 47—49.

During the Old Testament economy, how often did the carnal Jews persecute those, who Abraham-like, saw Messiah's day afar off, and rejoiced at it? Who persecut-

ed the prophets, but those whose self-righteousness was so high in their own eyes, that it excited their indignation to hear their sins so much as mentioned? Though their hands were full of blood, yet they could spread them forth before the Lord, Isa. i. 15. It stands on record that they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy, 2 Chron. xxxvi. 16. What else but their persecution of the seed is meant by the parable of the vineyard let out to husbandmen? Matt. xxi. 33—46. It is said that they took the servants who were sent unto them, beat one, killed another, and stoned a third: did so a second time; and when last of all the son was sent, how did they conduct themselves? Why they said, this is the heir, come let us kill him. In what a feeling manner is the same truth set forth by our Lord, a little before his passion, Matt. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Their implacable enmity appeared in their conduct towards him, whom with wicked hands they crucified and slew, Acts ii. 23. and when they could no longer touch his person, they still continued to wreck their malice on his members. Who shewed so much opposition to the apostles and their followers, as the carnal Jews?

Of this we find instances at every turn in the Acts of the Apostles, chap. vi. 9—13. vii. 57—59. xiii. 45, 46. xvii. 5—9, 13. Stephen charged it home upon them, that as their fathers did, so did they. Which of the prophets, said he, have not your fathers persecuted? and they have slain them who shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, Acts. vii. 52. Who had greater experience of their persecuting spirit, than the penman of my text? and therefore well might he say, As then he that was born after the flesh, persecuted him that was born after the Spirit, even so is it now. All

this persecution was for the cross of Christ, Gal. v. 11, vi. 12. As characteristic of the persecutors, he says, They both killed the Lord Jesus and their own prophets, and have persecuted us: and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles, that they might be saved, 1 Thess. ii. 15, 16. Contrary to all men, as was Ishmael, Gen. xvi. 12. When they were engaged in the most atrocious guilt that ever the sun beheld, so high was their attachment to the legal institutions, that they went not into Pilate's judgment-hall lest they should be defiled, John xviii. 28. All this was a proof that instead of being Abraham's children as they pretended, they were in reality the seed of the serpent, John viii. 39—44. But,

9thly. Sara and her son continued in Abraham's house, while Hagar and her's were cast out. Analogous to this, such as in their hearts rejoiced in the Abrahamic covenant, continued in the church of God, when those who adhered to the Sinaitic, were rejected. Our apostle having observed that those who were born after the flesh, persecuted such as were born after the Spirit, immediately subjoins, Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman, Gal. iv. 30. Ishmael's ejection from Abraham's family, followed his persecution of the promised son, and so did that of the Jews from the church of God, their crucifying the Lord of glory, of whom Isaac was such a lively figure, 1 Chron. ii. 8. By that awful action their iniquity came to the full, and in judgment, just wrath was poured out upon them to the uttermost, 1 Thess. ii. 6.

It was not without a mystery, that Abraham so famous for hospitality, cast Hagar and his own son out of his house. It strongly typified, that at last God would cast Abraham's natural seed out of his church. We read that Sara's motion was very grievous in Abraham's sight, because of his son, Gen. xxi. 11. Time was, when he said unto God, O that Ishmael might live

before thee, Gen. xvii. 18. And must he now expel him his house? Yes, he must, for said God, Let it not be grievous in thy sight because of the lad, and because of thy bond woman; in all that Sara hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called, verse 12. On which we read that Abraham, all obedient to the will of Heaven, sent away the woman and her son.

It deserves our attention that the two words used in reference to their dismission, are the very same with those expressing the expulsion of our first parents from the garden of Eden. So he drove out the man, saith Moses. Drive out the woman and her son, said God, by Sara. The Lord God sent him away from the garden of Eden, saith Moses. Abraham rose up early in the morning, and sent her away. How moving to think that as certainly as Adam and Eve were expelled paradise, and Hagar and her son Abraham's house, so at last were the Jews cast out of the church of God. Hagar and her son continued in Abraham's house till the son of the promise came. And so did the Jews in the visible church, till the Seed did come.

We read that the bond woman and her son, being cast out of the patriarch's house, wandered in a wilderness, and were subjected to the utmost distress, Gen. xxi. 14—16. And who does not see in this an affecting picture of the case of the ejected Jews? God put a bill of divorce as into their hand, and drove them out of his house, saying, Ye are not my people, and I will not be your God, Hos. i. 9. Ever since that awful day, in what a wilderness have they wandered, and to what unheard of miseries have they been exposed? Their rejection is one of the most awful parts of the economy of providence. They are broken off from that olive of which they were the natural branches, cast out of that house in which they long had dwelt, to the exclusion of almost all others. Rom. xi. 20, 21. Fallen from grace, as our apostle expresses it, Gal. v. 4. The kingdom of God taken from them and given to others, Matt. xxi. 43. All these judgments, I say, have over-

taken the Jews who trusted in the law, rejecting the promised Seed. Time was, when numbers of the carnal Jews were in the bosom of the visible church. Their observance of the Mosaic rituals, not contradicted by the grossest immoralities, constituted them the visible members of the church. But now their attachment to these, is as ten thousand proofs that they are rejected of God. Quite otherwise with those Jews, who adhering to the Abrahamic covenant, joyfully received Him who was the sum and substance of its promises. There was no change in their circumstances, except to the better; as from the testament of promise, they had a pleasant transition into that of performance, the covenant itself being ever the same. The promises made to the patriarchs they received. From the yoke of beggarly elements they were delivered, sacrifices bringing their sins to remembrance, Heb. x. 3. That handwriting which was added, only till the Seed should come, Gal. iii. 19. they saw blotted out, and nailed to his cross, Col. ii. 14. Continuing as on their own root, they joyfully beheld the Gentiles ingrafted into it. Still dwelling as in the tents of Shem, they, as with expanded arms, received the sons of Japheth coming bending unto them.

10thly and Lastly here. As Sara's descendants became more numerous than those of Hagar; so, such as adhered to the Abrahamic covenant, were at last more numerous than those who rested in the Sinaitic. The latter part of this proposition is expressly taught by our apostle, Gal. iv. 27. For it is written, says he, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not: For the desolate hath many more children than she who hath an husband. That by the desolate is meant the mystical Sara, appears from the following verse, where the apostle says, Now we, brethren, as Isaac was, are the children of promise, *i. e.* we believers in Christ, the promised Seed, are the children of promise, the children of the mystical Sara, as Isaac was of the literal. Sara's natural descendants were but few at first. Isaac had only two sons,

Esau and Jacob, and the promise was limited to the latter. But Ishmael begat twelve princes, Gen. xvii. 20. and xxv. 13—16. And thus as Ishmael was born before Isaac, so he multiplied more than him. Two hundred and fifteen years after the promise to Abraham, his seed to whom the land was promised, were only seventy-five persons, as we learn from the number of Jacob's family when he went down to Egypt, Acts vii. 14. It would seem that by that time, however, Ishmael's descendants had greatly increased. Unto a company of them, trading into Egypt, Joseph was sold, Gen. xxxvii. 25—28. compare Judg. viii. 24. Certain it is that they were not under the hatchets of persecution, as were the Israelites in Egypt. The paucity of Sara's seed at first, is expressly noticed by the Holy Ghost, Psal. cv. 12—15. When they were but few men in number, yea, very few, he suffered no man to do them wrong: yea, he reproved kings for their sakes. But though few at first, how greatly did they increase at last! of their remarkable increase in Egypt we read in the first of Exodus: nay, that the more they were afflicted, the more they multiplied and grew, verse 12. In the space of 215 years they increased from 75 persons to more than 600,000 men, besides women, and those who were under 20 years of age, Exod. xii. 37. xxxviii. 26. Num. i. 3, 46. How they multiplied in their own land we may learn from the account given of them in David's time. Then there were thirteen hundred thousand men that drew the sword, 2 Sam. xxiv. 9. After their return from the Babylonish captivity, especially in the times of the Maccabees, and in those of our blessed Lord, they multiplied in a most amazing manner, and became as the sand of the sea, as the prophets speak, Isa. x. 22. Hos. i. 10. The Lord having brought them back into the land which their fathers possessed, did them good, and multiplied them above their fathers, as he had promised, Deut. xxx. 5.

Their multiplication, as some observe, *(Coccius)* was one of the memorable signs which immediately preceded the coming of Messiah. To what vast mul-

titudes they were increased, when their city and temple were destroyed, their own historian is a witness. He tells us that eleven hundred thousand perished in the siege, ninety-seven thousand were taken captive, besides two hundred and thirty-seven thousand who fell in the wars preceding it. From all this we have the highest reason to conclude that they were very numerous when our apostle wrote to the Galatians, which was not twenty years before the destruction of Jerusalem. But numerous as they were, he gives us to understand that the Christians were more so The desolate, saith he, hath many more children than she who hath an husband. This is also attested by Clemens Romanus, who lived in the first century, and who is thought to be the Clement mentioned, Phil. iv. 3. His words are, "Now therefore we believers are more than they who seemed to have a God." When the apostle after the prophet tells us that the desolate woman had many more children than she who had an husband, the meaning is not, that the New Testament saints are far more numerous than those under the Old, though that be true; nor yet that saints exceed sinners in point of number, for that has never yet been the case; but that the spiritual seed of Abraham were more numerous than his carnal, or that the number of those who adhered to the covenant made with him, greatly exceeded the number of such as in their hearts clave unto the Sinai law.

Numerous as the carnal Jews were, Christians soon exceeded them. We are not to form our ideas of their numbers from the few churches to which the epistolary part of the New Testament is directed. For as our Lord spoke and did many things which are not on record, so it is certain there were many churches which are not named in the canon of scripture. What multitudes of the Jews themselves were soon converted to Christianity! On Pentecost-day there were three thousand, Acts ii. 41. A little after, about five thousand, Acts iv. 4. nay, in chap. xxi. 20. we read that many myriads, or ten thousands, of Jews believed. But wha

were the Jews to the immense multitudes of the Gentiles who in throngs acceded to the church! Paul tells the Romans that their faith was celebrated throughout the whole world, Rom. i. 8. *i. e.* through all the extent of the Roman empire; compare Luke ii. 1. And by whom was it so greatly celebrated, but by those to whom the name of Jesus was as ointment poured forth? As for others, they spoke not of their faith, but against it, Acts xxviii. 22. The same apostle tells the saints at Colosse, that the gospel which had come unto them, had gone into all the world, and brought forth fruit, as it also did among them, Col. i. 6. What a glorious account of the matter this! The gospel had free course, did run and was glorified, 2 Thess. iii. 1. It was carried into every province of the Roman empire: and triumphed wherever it came. The Gentiles submitted to it, and it brought forth the fruits of holiness among them. That same Lord who gave the apostles their commission, rode forth as in the chariot of the everlasting gospel, conquering and to conquer. Bidding them go and teach all nations, he added for their lasting encouragement, and Lo, I am with you alway even unto the end of the world, Matt. xxviii. 19. 20. Accordingly we read, that they went forth, and preached every where, the Lord working with them, and confirming the word with signs following, Mark xvi. ult.

From the amazing vigilance of one apostle, we may form some faint idea of what a spread the whole of them would give to the glorious gospel. Says Paul, from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation, Rom. xv. 19. 20. And what though he laboured more abundantly than them all? Yet their labours were far from being despicable, either as to extent or efficacy. If he like a seraph flew through the Roman empire, preaching a risen Jesus; over what tracts of land must the other apostles have travelled on the same benign errand? As was foretold, some of them mounted

up with wings as eagles, others did run and were not weary, and others did walk and fainted not in propagating their Master's name. Isa. xl. ult. compare 2 Cor. iv. 1, 8, 9, 16, 17, 18. Our Saviour's words demand our attention, This gospel of the kingdom, said he, shall be preached in all the world, for a witness unto all nations, and then shall the end come; *i. e.* the end of the Jewish commonwealth, Matt. xxiv. 14.

It is evident from scripture itself that in the apostolic age, the gospel was preached, and churches planted, in places most remote from Jerusalem, where it first began to be published. Look we to the north, there were churches throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. i. 1. Possibly the joyful sound had reached the Scythians themselves, Col. iii. 11. Almost all antiquity agrees that the Ethiopian eunuch planted a flourishing church in his own country. It can no more be thought that he would conceal the mercies of his God, than did the four lepers of Samaria, the good tidings of plenty, 2 Kings vii. 9. There was a church as far east as Babylon, 1 Pet. v. 13. And on the west, Italy and Rome had received the glorious gospel, Rom. i. 7. Heb. xiii. 24. "It appears from the most credible records, that the gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmarica, Mauritania, and other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's eunuch, and Matthias; in Pontus, Galatia, and the neighbouring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul, as also in Italy, and probably in Spain, Gaul, and Britain: In most of which places Christian churches were planted in less than thirty years after the death of Christ." *Dodd. Fam. Expos.*

Thus our Lord's words, Acts i. 8. had their accom-

plishment. Ye shall receive the power of the Holy Ghost coming upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. "Within thirty years, or thereabouts, the doctrine of Christ, spread not only through all parts of the Roman Empire, but as far as the Parthians and Indians. And not only in the very beginning, but for almost three hundred years, this religion was propagated so far, that it possessed the greatest part of the Roman empire, before Constantine professed Christianity. *Grotius on the Truth of the Christian Religion, Book* 2. *Sect.* 18.

About seventy years after the death of our Lord, Pliny the proconsul in Bithynia acknowledged the extensive spread of Christianity, in his letter to Trajan the Roman Emperor. Having given him an account of his conduct towards the Christians, he says, "I found no other thing, but an obstinate and extravagant superstition, and therefore delaying to take cognisance, I had recourse to thy wisdom. For the matter seemed to me to deserve consultation, especially on account of the *number* who are in danger. For *many* of every age, of every rank, and even of both sexes, are brought, and will be brought into danger. For the contagion of that superstition has overspread not only cities, but also villages, and countries." Thus far the heathen, who also intimates, that their temples had almost become desolate, their usual solemnities had been long intermitted, and victims had ceased to be sold, as very rarely was any found who would purchase them. *Plin. Epist. Lib.* 10. *Ep.* 97.

Tertullian who flourished about the end of the second century, could tell the heathens, "We are but of yesterday, and have filled all places belonging to you, your cities, islands, castles, towns, councils, your very camps, tribes, companies, the palace, senate, and forum; we have left you only your temples." *Grotius ubi supra.* Christianity having had such an early and extensive spread, it cannot be doubted but that the Christians were far more numerous than the Jews:

Christians not in word or in tongue, but in deed and in truth. For it is to be remembered that such as embraced Christianity then, did it in opposition to the laws of emperors, the learning of philosophers, the superstition of the priests, the fury of the populace, and the torrent of the fashion. No worldly allurements were presented unto them; no baits of profit or honour hung out to draw them in. These things may take place under civil establishments, but they could have none in the primitive times. And therefore though even then there were tares among the wheat, yet there is the strongest presumption, that by far the greatest part of professors were what they appeared, saints indeed. What a miracle, that in the course of a few years, such multitudes, abandoning the traditions of their fathers, should embrace a crucified Jesus, in opposition to numberless difficulties. Well might the prophet in view of such a period, cry out in the language of astonishment, Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: Then shall ye suck, ye shall be borne upon her sides, and dandled upon her knees; when ye see this, your heart shall rejoice, and your bones shall flourish like an herb, Isaiah lxvi. 8, 12, 14. At the accession of the Gentiles, the barren woman became a joyful mother, as the Psalmist sung, Psal. cxiii. ult. Looking around her with sweet surprise, she said in her heart, Who hath begotten me these? And who hath brought up these? Behold, I was left alone; these, where had they been? The Lord himself unravels the matter, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, Isaiah xlix. 21, 22.

The great promise to Abraham was, that in his seed

all the nations of the earth should be blessed, Gen. xxii. 18. and it seemed good to the all-wise God that soon as the Seed had finished his work on earth, all the nations began to be blessed in him. The personal Seed having come, the collective followed in multitudes. Till that period, the mystical Sara, the patriarchal church, was comparatively barren, having fewer children by far than Hagar, or the Sinai covenant. But He being come, in whom all the promises are yea and amen, the case was reversed. For then she who had so long been desolate, had many more children than her, who, in the Sinai covenant, had an husband. The personal Seed being lifted up, drew all men unto him, John xii. 32. Repentance and remission of sins were preached in his name, among all nations, beginning at Jerusalem, Luke xxiv. 47. The nations from the farthest Indies to the British Isles heard of his resurrection, and multitudes and myriads were blessed in him, and called him blessed, Psalm lxxii. 17. Happy prelude of the latter-day glory; when God will do better to his church than at the beginning: when all Israel, together with the fulness of the Gentiles, shall be brought in. So much in illustration how the two women and their sons are allegorized.

Let us now go on to attempt some application of what has been said.

And in the First Place, Hence we may learn several important points of doctrine, as 1st. That the New Testament throws much additional light on the Old. Had it not been for what we read in the text, we never could have known that God intended the history of Sara, Hagar, and their sons, to be a typical representation of the two covenants, with their respective adherents. There we read that the things recorded concerning Abraham, them, and their sons, are allegorized. As was said above, the apostle did not make them an allegory, but finding them so, he taught us the important truth. In how many instances do the New Testament writers quote the Old, and throw a light upon it, which the utmost stretch of human sagacity could

never once have imagined. Hence they tell us that our Lord was carried into Egypt that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called my son: That he dwelt in Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. i. 15, 23. That the soldiers brake not his legs, that the scripture should be fulfilled, A bone of him shall not be broken, John xix. 33—36.: That one pierced his side with a spear, that the scripture might be fulfilled, They shall look on him whom they pierced, verse 37. And that the historical facts, respecting Sara and Hagar are allegorized.

I know that some account these and innumerable other instances, mere allusions, or accommodations, reckoning that no such things were really intended in the Old Testament passages to which the New Testament writers refer. This, however, I cannot but consider as a dangerous hypothesis. New Testament writers say that such a thing was done, that such scriptures might be fulfilled. Now, to say that these scriptures had no relation to these events, What is this, but to give the inspired penmen the lie? The question is not what the Old Testament writers intended in such and such sayings, but what the Spirit which was in them did signify. The prophets might often not know the full extent of their own prophecy, but certainly the Spirit by which they spake, always did. The Spirit in the Old Testament writers was the same who inspired those of the New, 2 Cor. iv. 13.; therefore when the latter quote the words of the former as predictive of, and fulfilled in, certain events, the Holy Spirit is pointing out what he himself intended. And who dare say, but that he may point out more fully under the New Testament what he intended in the Old, than ever could have entered into the heart of man? 1 Cor. ii. 9, 10. Surely the only wise God must be allowed to know the full sense of his own words. When the evangelists or apostles tell us that such and such scriptures were fulfilled in such events, they do

not give a new sense to these scriptures which they never had before, but only shew what before was latent unto us. To say that any of their quotations from the Old Testament are mere allusions, or only used by way of accommodation to their purpose, beyond the true sense of the words, and the intention of the Holy Ghost, effectually cuts the sinews of their argumentation, and of course destroys the proofs they adduce.

The apostle's words introductory to our text, are a proof of the strictest argumentation, Tell me, ye that desire to be under the law, do ye not hear the law? "He calls these things which he adduces *the law*, that is the very word of God, the hidden, but yet the true, sense of which, he explaineth from the mind of God himself. He demands of them *a hearing* of that law, that is faith and obedience, which are due to the Divine oracles only. He upbraids them that did not pay sufficient attention to the history, and to the mysteries which are intimated in it. *Do ye not hear?* Yea, he contends that this his observation is so evident, that scarcely could the adversaries have any pretext for their ignorance. *Tell me.* If Paul had shewn nothing here, but an elegant play of genius in some how applying scriptures, and bending them to his purpose, would such haughty adversaries have had nothing to object? Add, that the apostle does not profess that he himself allegorizes, either arbitrarily, or by apostolic authority: but teaches that there is a deeper sense in the things themselves Ἅτινα ἐστιν ἀλληγορούμενα.—Let it be fixed therefore, that the apostle does not feed the minds of the readers with some ingenious allusion, and some how amplify, or illustrate his subject; but that he confirms and proves his cause by a new argument." *Witsii Miscell.* vol. 2. p. 157, 158.

"As to an accommodation entirely arbitrary, and not founded by divine institution in the certain agreement of the subjects, it has no force at all in the way of proof. And therefore I cannot persuade myself

that prudent writers would incline to follow this manner in alleging the sayings of the Old Testament, when they were employed in establishing the most important doctrines of our faith. What? the writer of the epistle to the Hebrews, in chap. ii. 13. brings an argument from Isaiah's words, chap. viii. 18. Behold I and the children whom the Lord hath given me: whereby he teaches and demonstrates, that Messiah the Redeemer behoved to partake of the same human nature as other men to be redeemed by him. In which proof there is no strength at all, if by an arbitrary accommodation beside the intention of the prophet, they be applied to another subject than that of which they were spoken." *Vitringa in Jesaiam.*

2dly. We may hence see the reason why Abraham is so frequently mentioned in the New Testament. There were many venerable for sanctity before his time; but we do not read that the promise respecting the victorious Seed was expressly renewed unto any of them. What was said in the first promise, Gen. iii. 15. seems to have been all they had to support them. Though in the time of Enos men began to call themselves by the name of the Lord, Gen. iv. ult.; though Enoch walked with God, chap. v. 22.; though Noah was heir of the righteousness which is by faith, Heb. xi. 7.; though Jehovah was the God of Shem, Gen. ix. 26.; yet we do not read that the promise of the Seed was renewed unto any of them. Not so with Abraham: for to him the promise was renewed, with several circumstances attending it which added greatly to his comfort. To him it was expressly promised that in his seed should all the nations of the earth be blessed, Gen xii. 3. and xxii. 18. To him also and to his seed the land of Canaan was given by promise, Gen. xiii. 15.

Thus the promise to him included three things, 1st. That the Seed promised to the woman, should descend from him. 2dly, That all nations should be blessed in that Seed: and 3dly, That as a pledge of all this, his natural seed should inherit the land of Canaan. To this last his natural seed did cleave. In the two first,

his spiritual rejoiced with all their heart. Like him, they saw Messiah's day, and were glad, John viii. 56. Christ and Canaan being thus promised to Abraham, no marvel if he be more frequently mentioned in the New Testament than any of the patriarchs. He was the father, or the natural root of the Jewish nation, and in him the carnal Jews did glory, Matt. iii. 9. John viii. 33, 39. Lazarus is said to have been carried into his bosom, Luke xvi. 22. as a child into the father's. Stephen in his apology before the Jewish Sanhedrin, goes no further back than the call of Abraham, Acts vii. 2. Of him as concerning the flesh, Christ came, who is over all, God blessed for ever, Rom ix. 6. Hence while one of the Evangelists traces up his genealogy to Adam, Luke iii. ult. another rises no higher than Abraham. Jesus Christ, says he, the son of David, the son of Abraham, Matt. i. 1. Accordingly, the apostle speaking of his incarnation, observes, that he took not on him the nature of angels, but he took on him the seed of Abraham, Heb. ii. 16. and in the chapter preceding that where my text lies, he mentions Abraham at every turn, as he to whom the promise of the Seed was solemnly renewed. Verse 6th, Abraham believed God, and it was accounted to him for righteousness; verse 7th, They who are of faith, the same are the children of Abraham; verse 8th, The scripture preached the gospel unto Abraham, In thee shall all nations be blessed; verse 9th, They who are of faith, are blessed with faithful Abraham; verse 14th, That the blessing of Abraham might come on the Gentiles through Jesus Christ; verse 16th, To Abraham and his seed were the promises made; verse 18th, God gave the inheritance to Abraham by promise; verse 29th, If ye be Christ's, then are ye Abraham's seed, and heirs, &c. In the text and context he mentions the history of Abraham's two sons, the one by a bond maid, the other by a free woman, giving the Galatians to understand that these things were typical.

3dly. From what was said, we may see the immuta-

bility of the covenant of grace. The covenant of works is abrogated as to all the purposes of life and salvation. There is not now a law which can give life. Righteousness is no more attainable by it, as our apostle intimates, Gal. iii. 21. this is what the law cannot do, in that it is weak through the flesh, Rom. viii. 3. The substitution of the covenant of grace, supposes the abrogation of that of works. There cannot be two ways to eternal life at one and the same time. When the way of works was proposed to man, that of grace was not known. And now that it is, the way of works is for ever blocked up. Life having become impossible by the law; lo, a new and living way was set open by the gospel. But if sinners enter not in by it, there is not a third. There remaineth no more sacrifice for sin than that which was made by the Surety of the new covenant. Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. If righteousness come by the law, then as our apostle argues, Christ is dead in vain; than which there cannot be greater blasphemy, Gal. ii. ult. Sinners are now called to take hold of the covenant of grace, as that which shall stand for ever. To the covenant of works they must not go back, as there is nothing but death and damnation there.

This immutability of the covenant of grace our apostle teacheth in the preceding chapter, arguing from what is known to take place among men. Brethren, says he, though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. And this I say, that the covenant which was confirmed before of God in Christ, the law which was 430 years after, cannot disannul, that it should make the promise of none effect, Gal. iii, 15, 17. The covenant of grace was confirmed by sacrifices, and by the oath of God, Gen. xv. 18. and xxii. 16. neither of which were known in that of works. Sure as these sacrifices typified Christ, and sure as he who swore cannot repent, nor alter the word that is gone out of his mouth,

the covenant of grace is unchangeable. So we are informed in that same chapter, where the barren, who did not bear, is bid to sing, for that her children should be more than those of the married wife. This is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; So have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee, Isaiah liv. 9, 10.

4thly. From what was said, we may see the unity of the true church. Though she may receive various denominations from the times and places when and where she existed, still she is but one: just as the sea, though one in itself, is denominated from the coasts which it washes. The church as existing in the time of the patriarchs may be called patriarchal, Heb. vi. 1—16. As existing under the Mosaic economy, it may be called the Jewish, Rom. ii. 29. And since the resurrection of our Lord, it is honoured with the name of Christian, Acts xi. 26. But whether Patriarchal, Jewish, or Christian, still she is but one under different denominations: As certainly so, as he to whom she is espoused is one Lord, Eph. iv. 5. The object of her faith under these different dispensations was but one, for there is one faith, Eph. iv. 5. On the promised Seed were the eyes of all believers set, whether under the Patriarchal or the Mosaic periods. Though in the time of Moses the law was added to the promise, Gal. iii. 19. yet as it was not with a view to disannul that promise, but to shew them their need of the promised Saviour, and to excite their desire after his coming, so the pious Jews never lost sight of the promise made to Abraham, nor an ardent longing after its accomplishment. What is said of the patriarchs, may with the utmost propriety be applied to them, They all died in the faith, not having received the promises, but having seen them afar off; and were persuad-

ed of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13. So in particular did Moses himself, by whom the law was given, Heb. xi. 25, 26. So did David, Psal. xxxix. 12. Acts ii. 30, 31. So Isa. chap. liii. 1—6. So Jeremiah chap. xxiii. 5, 6. So Ezekiel chap. xxxiv. 23—31. So Dan. chap. ix. 17, 26, 27. So Micah chap. v. 1—5. So Haggai chap. ii. 7—9. So Zech. chap. vi. 12, 13. So Mal. chap. iii. 1—4. and so did all who believed their word. In the very preface to the Sinai law Jehovah speaks of himself as having performed in part what he had promised to Abraham, in bringing his seed out of the land of Egypt. Compare Gen. xv. 14. with Exod. xx. 2. The Jewish church was the Patriarchal continued under a different form, and the Christian is the Jewish delivered from the Mosaic yoke. During the patriarchal period, the church was in her infancy, Ezek. xvi. 3—6.; during the Jewish, in her youth, Ezek. xvi. 7, 8, 60. Hos. ii. 15.; and now in the Christian, she is come of age; Gal. iv. 1—7. But in them all she is only one. For, as saith the apostle, there is one body and one Spirit, even as we are called into one hope, Eph. iv. 4. As there is but one mystical Head, so their is but one mystical body, Col. ii. 20. The Old Testament saints looked forward to the promised Seed, as through the glass of promises and types; those under the New, look back to the same Seed in the light of the gospel and its ordinances. All have their eyes fixed on Him as the great object of their faith and love, and the sole foundation on which they build their hope. Thus Old and New Testament saints meet in Him, as the two walls in the corner-stone.

5thly. From what was said, we may see that the privileges of Old and New Testament saints are materially the same. Whatever circumstantial differences took place, still their leading privileges were the same as ours, they being interested in the same covenant, and members of the same mystical body, the church. It is an egregious mistake to consider the Old Testa-

ment saints as the sons of the bond woman, and them under the New as the children of the free. No such thing. They indeed were heirs under age, as our apostle teacheth, Gal. iv. 1—7. but being so, there was a very material difference between them and such as are cast out, not being heirs, verses 30, 31. Abraham was blessed, Gen. xii. 2. The blessing was as certain as the oath of God could make it, Gen. xxii. 16, 17. Heb. vi. 13. 14. And that blessing did not only include the multiplication of his seed, and that of him Messiah should descend, but also remission of sins and eternal glory. This our apostle teacheth, while he tells us that to Abraham righteousness was imputed, even the righteousness of faith, Rom. iv. 9—11. and in Gal. iii. 9. he tells us that they who are of faith, are blessed with faithful Abraham, *i. e.* even as he was. He as the father, and they as the children, enjoy one and the same blessing. To the same purpose we are told, verses 13, 14. That Christ redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ. That is, the blessing wherewith Abraham was blessed, comes to us Gentiles, and therefore if through Christ we are justified, adopted, and saved, so was he. As Abraham in the patriarchal church was blessed, so was David in the Jewish. In saying blessed is he whose transgression is forgiven, whose sin is covered, he in effect described his own state, and that of all the Jewish saints, Psal. xxxii. 1. Rom. iv. 7. This blessing he sought, verse 5. and he sought it not in vain. And in this he was a pattern to the pious in all succeeding ages, verse 6. As he sought and found, so shall they.

From these two instances it is evident that the Old Testament saints enjoyed the selfsame blessings with those under the New. Are the one married to the Lord, 2 Cor. xi. 2. so were the other, Cant. v. ult. Ezek. xvi. 8. Are the one clothed with imputed righteousness, Rom. iii. 22. so were the other, Gen. xv. 6. Isaiah lxi. 10. Have they one God for their father, Matt. vi. 9. Rom. viii. 5. so had the other, Jer. xxxi. 9.

Are the one the temples of the Holy Ghost, 1 Cor. vi. 19. so were the other, 2 Cor. vi 16. Are the one led by the Spirit, Rom. viii. 14. Gal. v. 18. so were the other, Neh. ix. 20. Psal. cxliii. 10. Have the one access to the throne of grace, Eph. ii. 18. so had the other, Psal. lxv. 2, 4. Are the one delivered from this present evil world, Gal. i. 4. so were the other, Heb. xi. 13—16. Psal. xvii. 13, 14. Do the souls of the one at their death immediately pass into glory, 2 Cor. v. 8. Phil. i. 23. so did those of the other, compare Psal. xvii. 14. with Psal. lxxiii. 24. Did Christ in his whole man ascend into heaven, Acts i. 9. so did Enoch in the patriarchal period, Gen. v. 24. and Elijah in the Jewish, 2 Kings ii. 11. Shall the bodies of the one rise at the last day, 1 Thess. iv. 14. so shall those of the other, Job. xix. 26. Matt. xxii. 31, 32. Heb. xi. 35. In all these particulars the privileges of the Old and New Testament churches are in effect the same. This is strongly intimated by the apostle when he says, Jerusalem which is above is free, which is the mother of us all. The celestial society of the spirits of just men made perfect, who through faith in the promise have reached the better, the heavenly country, are the mother of all such as are following their steps; inasmuch as in their several generations they transmitted to posterity that truth, by which we are begotten unto a lively hope, Heb. vi. 12. Abraham as an individual, is called their father, Rom. iv. 11. and all the Old Testament saints as a body collective, their mother.

6thly. From what was said, we may see to whom the promises belong, viz. not to all and every one without exception, but only to the children of promise. This will appear, whether we consider them as made to Christ from eternity, or to believers in the dispensation of the glorious gospel. It is here as in the case of Isaac. Promises were made concerning him before he was born, Gen. xvii. 21. and the same were, in effect, repeated to him in his own person, chap. xxvi. 2—5. In like manner, promises were made to Christ concerning the elect, before the world began, 2 Tim. i. 9. Tit.

i. 2. and being born again, the same promises are, in effect, renewed unto them. Being Christ's by faith, they are Abraham's seed, and heirs according to the promise, Gal. iii. ult. All the promises, from the new heart, to a seat in heaven, were made to them in Christ, from the days of eternity. Said God to him, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people, &c. Heb. viii. 10, 12. And having in the appointed time drawn them to him, John vi. 45, 65. he says unto them in their own persons, I am your God, and ye are my people, Hos. ii. 23. From eternity grace was laid up for them in Christ, and in the day of his power it begins to be imparted to them. From the former date he was heir, all things being promised to him. But it is in the latter only that they are made joint-heirs with him, Rom. viii. 17. Being heir in virtue of the covenant between his Father and him, he pleads their cause, even while they are in unbelief. Hence their natural life is continued, and the spiritual communicated. But till this last take place, they are not actually heirs, and nothing can they plead, according to the constitution of grace. It is only by receiving and resting upon Christ, as offered unto them in the gospel, that they become co-heirs with him, and hence are entitled to plead the great and precious promises. Every one must say in effect, Lord, I believe; before he can lawfully add, Help thou mine unbelief, Mark ix. 24. For what interest has an unbeliever in the promises? Can any rejecting Christ, plead them? In him they are all yea and amen, 2 Cor. i. 20. Therefore such as spurn at him, have no title to take hold of them, Psal. l. 16. There is no peace but to such as embrace the Saviour, Isa. lvii. ult.

If the promises be to all, to whom are the threatenings? They are certainly to some, else what purpose do they serve? Men cannot be under both at one and the same time. For in that case they would be at once the children of wrath, and the children of God, Eph. ii. 3. Rom. viii. 16. than which there cannot be a grosser

absurdity. The promises of the new covenant cannot be of greater extent than the covenant itself; for that would be a contradiction. Therefore, as the covenant is made with believers only, Isa. lv. 3. to them only can its promises extend. As the threatenings respect none but unbelievers, neither do the promises any, but such as are in Christ. Promises and threatenings are not more different in themselves, than in their objects. There are promises *of grace*, and promises *to* grace. The former respect the quickening Spirit and the new heart, Ezek. xxxvi. 26, 27. the latter, remission of sins and the possession of eternal glory, Acts xvi. 31. Rom. x. 9. Now, as none can believe but they who get the new heart, and as salvation is promised to them only who believe, it is evident that all the promises are of equal extent, reaching only to the seed, the children of promise.

These sentiments are no how prejudicial to the precious doctrine of grace, in which, as the tenderest mercy, so the riches of divine wisdom and prudence abound towards us, Eph. i. 7, 8. A Saviour is freely offered unto all, wherever the gospel comes. No money, no price is asked of sinners. All are invited; whosoever will, may come, and take the water of life freely, Isa. lv. 1, 2. Rev. xxii. 17. Meanwhile, this offer is attended as on the one hand, with the most glorious promises to those who embrace it; and on the other, with the most tremendous threatenings to such as do not. They who despise the offered mercy, must die without mercy. Scorning to take hold of the one covenant, they must continue under the curse of the other, John iii. ult. In this manner, God only wise, gathereth out his people from among others, who are left without excuse, inasmuch as they would not come unto Christ, that they might have life, John v. 40. The offer is equally to all, the promises and threatenings turn on the reception with which it meets. A sovereign God, however, gives the new heart to whom he will, whereby they are made to accept of the offered Saviour; and others are left to

perish in their voluntary unbelief. Even so, Father, for so it seemed good in thy sight, Matt. xi. 25, 26.

7thly. From what was said, we may see the distinguishing characters of those who rejoice in the Abrahamic covenant, and those who do not. The latter are the persecutors of the former. The spirit of persecution breathes in greater or in less degree in all who know not God. There is a natural enmity in the seed of the serpent against the seed of the woman, Gen. iii. 15. which vents itself in persecution. This has been verified in every age: Witness the case of Cain and Abel, Esau and Jacob, the unbelieving Jews and the Christians, the Papists and the Protestants. In the two last instances, the enmity burst forth in the most awful forms that malice could devise. The Son of God was put to open shame. Blindfolding him, they struck him on the face, saying, Prophesy who it is that smote thee. They put a reed in his right hand, as a mock sceptre, bowed the knee before him, hailed him as a king, and spat upon his face. They arrayed him in mock robes of mock royalty, that they might sport themselves with the spectacle. To their scorn they added cruelty, crowning his head with thorns, furrowing his back with the scourge, and nailing him hand and foot to the cross. His followers they pursued with implacable spite. What torrents of Protestant blood have been shed by the devotees of Rome! What pyramids of flame have they often raised, rejoicing at the sight! The enmity against the saints is transmitted from age to age. Not being of the world, but chosen out of it, the world hateth them, John xv. 19, 20. Living godly in Christ Jesus, they suffer persecution, 2 Tim. iii. 12. Cain slew his brother, because his own works were evil, and his brother's righteous, 1 John iii. 12. and this is the ground of the quarrel still. Non-conformity is what the world cannot endure.

It is observable, that our Lord in describing the characters of the blessed, insists more upon the blessedness of the persecuted, than that of any of the rest. He pronounces them thrice blessed, so to speak, Matt. v.

10, 11, 12. Blessed are they who are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. In opposition to this, he says, Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets, Luke vi. 26. It seems to be chiefly with a view to this, that the apostle says, If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons, Heb. xii. 8. compare verse 3, 4. Persecution has been styled the prophet's shadow; and here it is mentioned as a negative evidence of the sons of God. But while the children of the bond woman are so prone to persecute, it is quite otherwise with those of the free. Being reviled, says our apostle, we bless; being persecuted we suffer it; being defamed, we intreat, 1 Cor. iv. 12, 13.

It has ever been seen that the more Christianity any man had, the more averse was he to persecution. It is not the way of the saints to be drunken with the blood of others. Nothing can be more inconsistent with the spirit of the gospel, than to breathe out slaughter against those who differ. Paul, while ignorant of Christ, was a persecutor; but soon as he knew him he began to be persecuted. The saints, though grieved to behold transgressors, Psal. cxix. 158. know that other than carnal weapons must be employed, in attempting to convert them from the error of their way, 2 Cor. x. 4.

8thly. From what was said, we may learn the fearful end of the legalists. As Hagar and Ishmael were driven from Abraham's house, so shall all who trust in the works of the law, from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9. In Ishmael's case we see a striking emblem of such as still adhere unto the covenant of works. He being the son of the servant was cast out, while the son of the free woman continued in his father's house. The servant,

says our Lord, abideth not in the house for ever: but the son abideth ever, John viii. 35. Many are now visibly in the family of God, who at last shall be cast out, and driven away into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. As many, says our apostle, as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them, Gal. iii. 10. A stranger in our Israel would be ready to cry, Who then can be saved? For who continueth in all things written in the law, to do them? But, as is observed elsewhere, whatsoever the law saith, it saith to them who are under the law, Rom. iii. 19. All its curses, however tremendous, extend no further. As for those who are not under the law, but under grace, chap. vi. 14. not one drop of the curse can alight on them. They are not of works, but of faith, and therefore are blessed with faithful Abraham, Gal. iii. 10. Those of faith, and those of works are under very different dominions; grace and law. For though the law as a rule be obligatory upon all, yet as a covenant, it reacheth only to those who are far from Christ. Its curse as a covenant cannot affect such as are under it only as a rule. Of them it demands perfect obedience indeed, but to its curse they are not exposed on account of their imperfections. Quite otherwise with those who are of works, as Ishmael was of Hagar. They are under the curse. The wrath of God abideth on them, John iii. ult. They are not heirs, and therefore into the inheritance of the saints in light they shall never enter.

9thly. From what was said, we may see what honours were reserved for the New Testament dispensation. On the Israelites indeed honours high were heaped, inasmuch as to them pertained the adoption, and the glory, and the tables of the covenant, and the giving of the law, and the service of God, and the promises. Of them, as concerning the flesh Christ came, who is over all God blessed for ever, Rom. ix. 4. They were God's peculiar people, and on them, while walking in his

ways, he poured down blessings in a happy profusion. But after all, peculiar honours were reserved for the New Testament dispensation, viz. the multiplication of the seed. While the Old Testament economy continued, the church, as we have seen, was comparatively barren. While the Sinaitic covenant brought forth by thousands, few few adhered to the Abrahamic. It was promised to the patriarch, that in his Seed all nations should be blessed. But O how many ages rolled away before he came, and of consequence, before the nations began to be blessed in him! During that period, instead of all nations being blessed in him, one only was. For in times past God suffered all nations to walk in their own ways, Acts xiv. 16. but at last the promise did bring forth. For when the fulness of the time was come, God sent forth his Son made of a woman made under the law, Gal. iv. 4. And he having by himself purged our sins, sent forth his missionaries to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. Then the blessing promised unto Jacob, lighted on the Gentiles. The woman so long in a state of sterility brought forth children in multitudes. The earth was made to bring forth in one day, and a nation was born at once, Isa. lxvi. 8. The church was no longer confined to the narrow precincts of Palestine, but extended to the ends of the earth. The personal Seed being come, the mystical followed in such multitudes as were never known before. The husband having entered into his glory, fit it was that the whole earth should be filled with the spouse's children. He having come, in whom the nations were to be blessed, it was meet that they should begin to be blessed in him. The New Testament dispensation taking place, that promise began to be fulfilled, which is recorded, Ezek. xvi. 61. Jerusalem, thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, Samaria and Sodom: and I will give them unto thee for daughters, but not by *thy covenant.*

By Jerusalem's covenant here, I would understand

the Old Testament dispensation which was confined to the Jews, and the city of whose solemnities Jerusalem was, Psal. cxxii. 4. Isa. xxxiii. 20. As it is evident that by Jerusalem is meant Judah, and by Samaria, Israel, each nation being denominated from its metropolis, so is it that the word covenant here is to be understood as in Jer. xxxi. and Heb. viii. where God says, Behold, the days come when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, &c. In these passages the word covenant signifies a testament, and therefore so must it in this, the subject being the same. Jeremiah, and after him the apostle testifies that the Israelites brake God's covenant: and in this place God says to Jerusalem, Thou hast despised the oath in breaking the covenant, verse 59th. Therefore when he promises that he will give her Samaria and Sodom for daughters, but not by *her covenant*, the meaning is that he will not give them by the covenant made with her in the days of her youth, or the Old Testament; but by the better covenant which he would make with her in the latter days, *i. e.* the New Testament. The Old Testament is called hers, because it was made with, or dispensed to her, and not to other nations. So our apostle calls the word preached to the Gentiles, the gospel of the uncircumcision; and that to the Jews, the gospel of the circumcision, Gal. ii. 7. This promise, I say, began to be fulfilled in the apostolic age, though in the future conversion of Jews and Gentiles it shall be perfectly so, Rom. xi. 15, 25. Then the word of the Lord, beginning at Jerusalem, Luke xxiv. 47. thousands of the Jews were soon converted, Acts ii. 41. and iv. 4. Afterwards the same word being preached at Samaria, many of its inhabitants believed and were baptized, both men and women. And to these did the church at Jerusalem testify affection, as a mother to her children, Acts viii. 12, 14. That she also

as a mother received Sodom, *i. e.* some of the Moabites and Ammonites, the descendants of Lot*, Jer. xlviii. ult. and xlix. 6. cannot be doubted, when we recollect that our apostle a little after his conversion, went to preach the gospel in Arabia, where these nations, together with the Ishmaelites lay, Psal. lxxxiii. 6, 7. Gal. i. 17.

The order observed in this remarkable passage may possibly intimate that in which the glorious conversions shall take place in the ages to come. First the Jews, or the two tribes, whose progenitors were the first to bring back the typical David, 2 Sam. xix. 11—43. Then the ten tribes, who so early revolted, and last of all the fulness of the Gentiles, Rom. xi. 15. But leaving secret things unto the Lord, we go on to observe,

10thly, and Lastly, From what was said, we may learn that the number of the redeemed shall be immense. If in our apostle's time, and for two hundred years after, the spiritual seed of Abraham were more numerous than his natural; if in every age, even the most depraved, there have still been some who rejoiced in Christ Jesus; if in the latter days all the natural seed of Abraham shall become his spiritual, Rom. ii. 12, 26.; if the fulness of the Gentiles shall come into the church, Rom. xi. 25.; if the earth shall be full of the knowledge of the Lord, as the waters cover the sea, Isaiah xi. 9.; if the Lord shall be king over all the earth, Zech. xiv. 9.; if all dominions shall serve and obey him, Dan. vii. 27.; if the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Dan. vii. 27.; if they shall possess it for ever, Dan. vii. 18, 22.; if Zion shall be an eternal excellency, a joy of many generations, Isa. lx. 15.; if her people shall be all righteous, verse 21. a Canaanite being no more in the house of the Lord, Zech. xiv. ult.; if a little one shall become a thousand, and a small one a strong nation, Isa. lx. ult. O what shall be the num-

* See Vitringa in Jesaiam, vol. 1. p. 586. vol. 2. p. 51.

ber of the ransomed when assembled in one illustrious body! It exceeds all our apprehensions. What was promised to Abraham, shall be amply fulfilled. Said God, I will make thy seed as the seed of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Look now toward heaven, and tell the stars, if thou be able to number them: so shall thy seed be, Gen. xiii. 16. and xv. 5. which passages are to be understood chiefly of his believing seed.

The Father could say, By his knowledge shall my righteous servant justify many, Isa. liii. 11. In my Father's house, said the Son, are many mansions, viz. for the reception of the redeemed, John xiv. 2. By the obedience of one, saith our apostle, shall many be made righteous, Rom. v. 19. John having heard the number of them which were sealed of the tribes of Israel, a definite being put for an indefinite, immediately adds, After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands. And by one of the elders he was informed, that these are they who came out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb, Rev. vii. 9, 14.

It is not the part of modesty either to enquire into the absolute number of the redeemed, or what proportion they shall bear to the whole of the human race. These are things which the day shall declare. Meanwhile it cannot but be matter of joy to all who love the Lord, to think that the ransomed from among the sons of men shall be innumerable as the sand of the sea. And that Messiah seeing his seed, the travail of his soul, shall be satisfied to eternity; and never once shall say, I have laboured in vain, I have spent my strength for nought.

Secondly, From what was said on the doctrinal part of the subject, be persuaded, my brethren, to examine

yourselves, whether ye be the children of the bond woman, or of the free. Though naturally the descendants of Japheth, yet in a moral sense ye must be children either of Hagar, or of Sara. Either, like the Judaizing Galatians, leaning on the works of the law for acceptance, or, like the apostle, and those who were with him, living by the faith of the Son of God, and glorying in his cross. The law of Mosaic ceremonies being no more, legalists cannot cleave to them. Yet as the covenant of works was before they existed, so it now remains though they be for ever abolished. The moral law delivered to Adam, cannot but be still in force. And unto it as a covenant all do cleave, who hearing of Christ, do not cordially embrace him. On their obedience to that law they lean for life. On their morality, lame as it is, they build their hopes of acceptance. It alters not the matter whether the works on which men do build, be moral only, ceremonial only, or both. For in each of these cases works are opposed to justification by Christ.

Now, as every man not plunged in absolute despair leans on something for his acceptance in the sight of God, it is evident that the sons of the bond woman and of the free divide the whole body of professors. If, rejoicing in Christ, ye reject all confidence in the works of the law, then are ye the children of the free woman. And of consequence, if ye do not rejoice in Christ alone, as the sole ground of your glorying before God, ye must be the children of the bond. It is therefore a matter of the utmost importance to know in yourselves to which of the two you belong. While ignorant of this, you are ready to commit the most palpable mistakes, in grasping at promises not pertaining to you, or in fearing where no fear is.

How mournful when they who are under the curse of the law, seem to themselves to hear nothing but the blessings as from mount Gerizzim! And they who are blessed with faithful Abraham, are all their life-time in bondage through fear of the curse as from mount Ebal! Deut. xxvii. 12, 13. Is it not unspeakably better for either party to know on what ground they stand?

To assist you in this important enquiry, I offer the few following observations.

1st. They who are the children of the free woman, have high and honourable thoughts of that grace which gave them birth. As they are debtors to it, so advocates for it. Wisdom is justified of all her children, Luke vii. 35. They know that it is only sovereign grace which makes one to differ from another, and therefore unto it alone they ascribe their all. They know that had it not been for the grace given to them in Christ their head, and imparted to them in the day of power, they had, as others, continued the children of wrath. With our apostle they are ever ready to say, By the grace of God I am what I am, 1 Cor. xv. 10. It is very observable that as men are of grace or of works, so are their thoughts and their words. The one are unwearied in extolling the riches of free grace, the other are no less so in proclaiming every one his own good, Prov. xx. 6. While the one are ever and anon stating quarrels, and starting objections at the doctrine of grace; the other are uniformly crying, This is all my salvation and all my desire. It has seldom been seen that a child of grace employed his time and talents in wrangling against it. This is not the spot of God's children. While others can boldly interrogate a sovereign God, multiplying their hows and their whys: the latter, wrapt as in a pleasing astonishment, cry out, Who am I, O Lord God? And what is my fathers house, that thou hast brought me hitherto? 2 Sam. vii. 18.

2dly. The children of the free woman walk and worship in the Spirit. Being born of the Spirit, their conversation bears some proportion to their heavenly birth. Not being under the law, they are led by the Spirit, as our apostle teacheth, Gal. v. 18. and living in the Spirit, they also walk in the Spirit, verse 25. Being Christ's they crucify the flesh, with their affections and lusts, verse 24. They bring forth all the fruits of the Spirit; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, verses 22, 23. Having received the Spirit in

their new birth; they are careful not to grieve him. To his sacred suggestions they listen, not daring to quench the Spirit, as the word is, 1 Thess. v. 19. Knowing that his influences are as necessary to promote their advances in the spiritual life, as are those of the sun, rain, or air, to promote vegetation, they lay themselves open unto them in waiting on the ordinances of Divine appointment. Being born of the Spirit, they worship in the Spirit; having as sons received the Spirit of their elder brother, they cry, Abba, Father, Gal. iv. 6. They please not themselves with a lifeless form, far less do they affect Pharisaical parade. But being fervent in spirit, they breathe after communion with God.

3dly. The children of the free woman, love one another. Their love and likeness to one another, are convincing evidences whose children they are. While disposed to do good to all men, as they have opportunity, they have a special regard to them who are of the household of faith, Gal. vi. 10. These they consider as born of the same incorruptible seed, as heirs of the same incorruptible inheritance, as having the same friends and foes with themselves, and hence unto them they are knit by peculiar ties. However they may differ in matters of less importance, yet the self-same Spirit being in them all, they cannot but love one another. In whatever proportion they have that Spirit, in the same do they love. This was the great criterion given by the elder brother himself, John xiii. 35. And hence the beloved disciple could say, We know that we have passed from death unto life, because we love the brethren, 1 John iii. 14. This we may safely affirm, that there is not a saint, but could enfold all the mystical body as in the arms of his love. Not one but gives his hearty amen to what our apostle says, Gal. vi. 16. Peace and mercy be upon the Israel of God. The workings of remaining corruption may, on certain occasions, indeed, produce strange effects, as in the contention between Barnabas and Paul, Acts xv. 39. still, however, it is a truth, that love is their

reigning disposition. The seed of the bond woman may persecute them, not they one another. A holy heretic, is not a greater contradiction, than a pious persecutor.

Thirdly. From what was said, the children of the free woman may draw the strongest consolation. I would congratulate all such on the evils they have escaped, the inheritance of which they are heirs, and the absolute certainty that they shall possess it. All hail, my brethren! Time was when ye were the children of wrath even as others: lying as in chains, and pining away in your iniquities. Exposed to the curse of the fiery law, on you there was neither rain, nor dew of Divine influences. Like Hagar and her son, ye were wandering in the wilderness, in a solitary way. Hungry and thirsty, your soul fainted in you. And had not mercy found you out, ye had perished for ever. That law on which you leaned could send you no relief: the cisterns you so painfully hewed, could hold no water. But what the law could not do, the God of grace effectually did. He brought you as from among the lions dens, from the mountains of the leopards. When none eye pitied thee, O precious soul! when none had compassion upon thee, then he in whom bowels of compassion ever roll, stretched out his arm for thy deliverance. Into *thee* when spiritually dead, he breathed the breath of life, and made thee to live in his sight. Thine eyes he opened, thy sins which were many, he forgave, and from a howling wilderness brought thee into a wealthy place.

I congratulate you that you are not only pardoned, but promoted. Not only brought out of the fearful pit, and the miry clay, but made heirs, heirs of God through Christ, Gal. iv. 7. What an ineffable honour this! While multitudes shall be cast out, as not being heirs, your title to the enjoyment of God stands firm as his unchangeable promise. Isaac was not more certainly born heir to Abraham and the land of promise, than you are in virtue of your new birth, heirs of God and everlasting glory. Ye are begotten unto a lively

hope, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 3, 4. Our apostle tells us that God gave the inheritance to Abraham by promise, Gal. iii. 10. viz. not only the typical Canaan, but the better, the heavenly country, Heb. xi. 16. And ye being Christ's are Abraham's seed, and heirs according to the promise, Gal. iii. ult. The inheritance secured by promise is held forth under a variety of names, to intimate its ineffable excellence. Sometimes it is called the hope of righteousness, Gal. iii. 5.; sometimes a crown, 2 Tim. iv. 8. 1 Pet. v. 4.; sometimes a throne, Rev. iii. 21.; sometimes a kingdom, James ii. 5.; sometimes a city, Heb. xi. 16.; sometimes a country, verse 14.; sometimes eternal life, Tit. iii. 7.; sometimes salvation, Heb. i. ult; sometimes the promise, chap. vi. 17.; sometimes an exceeding, and an eternal weight of glory, 2 Cor. iv. 17. But which is the sum and substance of all, the saints are heirs of God himself. If children then heirs: heirs of God, and joint-heirs with Christ, Rom. vii. 17. If a son, then an heir of God through Christ, Gal. iv. 7. What a happy people! Jehovah himself is the portion of your inheritance!

I congratulate you on the certainty of your entering on the full possession of your inheritance. Isaac was not more certainly taken from off the altar, Gen. xxii. 9, 18. than ye shall one day in your whole man enter the heavenly Canaan. There are but two ways to prevent possessing an inheritance. Either the heir is torn by death from it, or it by the hand of man from him. But neither of these can take place here. Your inheritance is reserved in heaven for you, and ye are kept by the power of God unto it, 1 Pet. i. 4, 5. Your enemies must scale the battlements of heaven, and conquer Omnipotence itself, before they can deprive you of your inheritance. Unfaithful must be the word of God, and enfeebled his arm, ere ye can totally and finally fall. When the children of the bond woman, ye were by adopting grace made those of the free. And sure as the gifts and calling of God are without repentance, ye

shall not fall back into your former state. The mountains shall depart, and the hills be removed, but his kindness shall not depart from you, neither shall the covenant of his peace be removed, saith the Lord, that hath mercy upon you, Isa. liv. 10. A woman may forget her sucking child, and have no compassion on the son of her womb, but your God, O ye children of grace! will not forget you, neither shall his compassions fail, Isa. xlix. 15. Thy Maker is thine husband, Isa. liv. 5, a husband who cannot die, and who will not divorce. His promise bears, not only, that he will not turn away from you, but also that you shall not depart from him, Jer. xxxii. 40. and thus you are secured on every side. To deny the perseverance of the saints is a double robbery. It robs God of his glory, and them of their comfort.

Fourthly and Lastly, on this department of the subject. Let me conclude with a few exhortations to those who are the children of the free woman, and to those who are not. With respect to the former,

1st. See that ye admire that grace which made you to differ from others. By nature ye were the children of wrath even as they, Eph. ii. 3. Ye were equally involved in the guilt of original sin, with all the rest of Adam's posterity. Like other Gentiles ye were walking in the vanity of your mind, serving divers lusts and pleasures, Eph. iv. 17. Tit. iii. 3. There was nothing in you to allure the love of God, but much much to the contrary. Think then, O think what it was that made you to differ from others. Why were ye taken, while they were left? Were ye better than they? No, in noways. But the same sovereign God who put a difference between Isaac and Ishmael, Esau and Jacob, chose you, while he rejected others. And thus, as our apostle teacheth, election standeth not of works, but of him that calleth, Rom. ix. 11. As it was not for your righteousness ye were chosen, neither was it for their sin that others were rejected. Their sin, though the meritorious cause of their damnation, was not the reason of their rejection. Had any been rejected on

that account, all would. A number of subjects have been equally involved in treason, and therefore all deserve to die. Their sovereign, however, graciously pardons some, while he consigns the rest to deserved punishment. Their guilt is the reason why they die, not why they were passed by. The application is obvious.

2dly. Let your walk be suitable to your high, your kingly birth. Being born from above, let your conversation be in heaven. As born of the Spirit, be spiritually minded. Let the fruits of the Spirit enrich and adorn the whole of life. Grieve not the Holy Spirit whereby ye are sealed to the day of redemption. What awful ingratitude in you to grieve the Comforter! Tremble in yourselves at the thought. As children of the same family love one another. Travelling to the same country, see that ye fall not out by the way. Why be as briars and thorns in one another's sides, as if the enemies were not more than sufficient for that purpose? As heirs of the promise, walk cheerfully. Being on the road to the better country, nay, to your Father's house, go on your way rejoicing. Let not the little and the light afflictions of life discourage you, nor its flatteries lift you up. Remember that ye were born for higher things, than to be dejected by the one, or elated by the other. Walk as the sons of God in the midst of a crooked and perverse nation, among whom shine ye as lights in the world, Phil. ii. 15. The men of the world, who have their portion in this life, Psal. xvii. 14. may howl at the spoiling of their goods, for what have they more? But knowing in yourselves, that ye have in heaven a better and enduring substance, rejoice in hope, and be patient in tribulation. What Jehovah said unto your father Abraham, he is saying to each of you, Fear not; I am thy shield, and thy exceeding great reward, Gen. xv. 1. Thy shield by the way, and thy reward at the end of it. In the belief of this, walk on to the possession of Immanuel's land.

3dly. Pity and pray for others who are visibly the seed of the bond woman. I may say to you as did God

o Israel, ye know the heart of a stranger, seeing ye ere strangers in the land of Egypt, Exod. xxiii. 9. emembering your affliction and your misery: the ormwood and the gall, when ye were in the gall of itterness, and in the bond of iniquity, O pour out your earts in behalf of such as are still in that deplorable tate. Though they should persecute you, cease not o pray for them. He is not a Christian who would not ish all the world to be such. Pray that God may pen the eyes of Hagar's sons, that seeing their sin and isery, they may hasten to him who only can deliver rom both. Do nothing to make the bands of mockers tronger than they are, Isa. xxviii. 22.; nothing to arden their hearts, or confirm them in their prejudices gainst the mystical seed. They say you are fools, ye ee that they are so. But instead of insulting, endea- our by every laudable mean to gain them: and who an tell but in some instances ye may succeed. At ny rate your labour of love shall not be lost.

As for such as are the children of the bond woman, et me in the bowels of Christ beseech you,

1st. To open your eyes and see your misery. Ye are ar from God, as Hagar and her son from Abraham's ouse. Like them ye are wandering in a wilderness, lestitute of true consolation. Ye may think otherwise t present, but in a little ye shall find it so. We read f Hagar and her son, that wandering in the wilder- ess of Beer-sheba, the water, which Abraham had giv- n her, was spent in the bottle, and she cast the lad nder one of the shrubs, that there he might expire in he shade. And she went and sat her down over a- gainst him, a good way off, as it were a bow-shot: for he said, Let me not see the death of the lad. And she at over against him, and lifted up her voice and wept. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not, for God hath heard he voice of the lad where he is. Arise, lift up the lad, support him with thy hand. And God opened her eyes, nd she saw a well of water: and she went and filled

the bottle with water, and gave the lad to drink, Gen. xxi. 15—19. What a moving representation this, and how picturesque of their deplorable case who are under the covenant of works! As the water was spent in the bottle, so all the bounties of common providence will be of none avail, when eternity is in view. All the streams of earthly comfort will then be dried up. Hagar abandoned her son in the day of distress, as unable to yield him any assistance, and so in effect will the covenant of works, all who put their trust in it. The corn, and wine, and oil, and a train of legal works, miserable comforters shall they be all; and perish ye must, unless the angel of the covenant interpose in your behalf. The water in the bottle will soon be spent, and except your eyes be opened, and ye be led to the fountain of living waters, ye are undone for ever. Be convinced of this, O sinners, ere it be too late. For as the Lord liveth, there is but a step between you and eternal death.

2dly, Convinced of your sin and misery, flee unto the Lord Jesus Christ. Children as ye are of the bond woman, yet by faith in Christ Jesus, ye shall all become the children of God, Gal. iii. 26. As many as receive him, to them will he give the inestimable privilege to become the sons of God, even to them that believe on his name, John i. 12. To you he is freely offered in the gospel, and it is at your peril if you reject him. Better you had never heard of his name. Let none say, we cannot receive him, and why be doomed to more awful destruction for not doing what we cannot do? It is not yours to cavil, but to obey. Your impotence is moral, *i. e.* you cannot receive Christ, because you will not: just as Joseph's brethren could not speak peaceably to him, so much did they hate him, Gen. xxxvii. 4.; or as the adulterer's eyes cannot cease from sin, so much is he under the power of his own lusts, 2 Pet. ii. 14. Were sinners unable to come to Christ, though ever so willing, they would be objects of pity, not of blame. But it is far far otherwise. They will not come unto him that they may have life, John v. 40

Acts xiii. 46. Plead not your inability as a pillow for your indolence. But up and be doing. If you can truly say, you are *willing* to receive the Saviour, we are warranted to assure you of ability and success. Never was a sinner willing to receive him, but could not. Arise, therefore, O sinners, and flee as for your lives; there is room in Abraham's covenant, and in Abraham's bosom for you. Dispute not yourselves into double destruction. Let every man say for himself, Lord, I believe, help thou mine unbelief. There are promises lodged as in the bosom of the church, and in every age they have been fulfilled, viz. that God will take away the stony heart, and give a heart of flesh, Ezek. xxxvi. 26. Plead that so he may do to you. Say not, that perhaps these promises are not made to you. God himself only knows to whom they appertain, that is a secret into which you must not pry. Made they are to some, and who can tell, but unto each of you who are now before me? In scripture they stand that they may be pleaded. And why put them far from you, when ye know not but that to you, as well as unto others, they were made? Surely, if ever there was a lawful prayer, this is, Lord take away the stony heart, and give me an heart of flesh. A prayer this, which an all-gracious God will not despise. Say not, that ye dare not pray till ye know ye are converted, inasmuch as the prayer of the wicked is sin, Prov. xxi. 27. By such a resolution ye would be held faster in Satan's snare than ever. For if resolved never to pray, till certain of your being born again, you shall go down prayerless to the house appointed for all living. Not pray till ye know that ye have got spiritual life! How awful! How absurd! Simon the sorcerer was bid pray to God, if perhaps the thoughts of his heart might be forgiven him, Acts viii. 22. In saying you will not pray till certain that you are regenerate, you may say with equal grace, you will not believe, nor repent till ye know you have undergone that happy change. How can you know that you have got spiritual life, but by its effects in you? You cannot know it in itself. And can these effects

be discerned before there be a disposition to pray Surely not. The above resolution therefore amounts to this, That you will not exercise the spiritual life till you know you have it, and yet that knowledge you cannot attain but by the said exercise. Arise, therefore, O sinners! away to God and his Christ. Sit not entangling yourselves faster and faster as in the snare of the fowler. The Lord open your eyes, touch your hearts, loose your bands, draw you to himself, and then you shall willingly run. Amen and amen.

ON THE

COVENANTS OF WORKS AND GRACE.

PART II.

GAL. iv. 24.

For these are the two covenants, &c.

THE second general head of discourse was to shew what are meant by the two covenants mentioned in the text. Our apostle having spoken of the two typical women, the bond and the free, adds, that these women (αυται) are the two covenants, *i. e.* types, figures or representations of them. After the same manner of speaking, the seven kine in Pharaoh's dream are called seven years, Gen. xli. 26. These are, *i. e.* these signify the two covenants. But what these two covenants are, is the question. Some, adhering to the marginal reading of the text, understand the two Testaments, or the old and the new dispensations of grace, so beautifully contrasted in the epistle to the Hebrews: the one taking place from Adam to Christ, the other from Christ till the end of the world*. Others understand the covenant of works and the covenant of grace, or what is called in the epistle to the Romans, the law

* So Cocceius Summa Theol. p. 596. Witsius Miscell. vol. 2. p. 161, 162. Pool's Contin Henry's Contin. Ridgley's Body of Divin. p. 361, 362. Doddridge in his Fam. Expos. Ostervald's Compend. p. 50.

of works, and the law of faith, chap. iii. 27†. After paying all the attention to the subject of which I am capable, it appears to me with convincing evidence, that the two covenants mentioned here, are not the Old and New Testaments, but the covenants of works and of grace.

Before I offer any arguments in proof of this position, permit me to observe, 1st. That nothing for or against this opinion, can be drawn from the original word διαθηκαι, used by the apostle: translated covenants in the text, and testaments in the margin. It is used in holy scripture, either for a mutual compact between two parties, or for a testamentary deed, wherein legacies are gratuitously bequeathed. The Seventy use it to express the covenant between Abraham and Abimelech, Gen. 21, 32.; between Laban and Jacob, Gen. xxxi. 44.; between Nahash and the men of Jabesh-Gilead, 1 Sam. xi. 1.; between the Lord, and the king and the people, 2 Kings xi. 17.; between Asa and Benhadad, 2 Chron. xvi. 3.; and between the rulers of Israel and death, Isa. xxviii. 15. In all which passages nothing of a testamentary nature can be conceived: nothing but a compact purely mutual.

The Hebrew word ברית which the Seventy translate by the original word used in our text, διαθηκη, and which in our version is rendered covenant, does not always signify an absolute promise, or a deed of a testamentary nature. Witness Deut. xxix. 21. The Lord shall separate

† So the Dutch Annotations, Calvin and Beza in Loc. Turret. Institut. Theol. Loc. 12. Quest. 1. Thes. 5. Quest. 8. Thes. 12. Quest. 12. Thes. 7. De Satisfac. p. 222. Pictet. Theol. Chret. vol, 1. p. 521. Placette de Justif. p. 68. Pemble's Works, p. 216. Reynold's Works p. 145, 146, 261, 262, 273, 315. Dr. Preston's New Covenant, p. 315. Flavel's Works, vol. 2. p. 432. Burkit, Guyse, and Boston on the place. Brown's Causa Dei, vol. 1. p. 634. vol. 2. p. 119. Gillespie's Ark of the Testament, p. 157, 181. Boston on the Covenant of Grace, p. 27. Willison, Flint, and M'Claren quoted by him in his notes on the Marrow, p. 52, 53. Burgher's Cat. p. 144. Mastricht. Theor. Prac. Theol. p. 420, 421. Mr William Strong, Minister of the Abbey at Westminster, in a Sermon on Gal. iv. 24. expresses himself in the following words, "Some Interpreters I know, say, that these two covenants are not two in substance, but that it is meant of the covenant of grace diversely administered under the Old Testament and under the New: in the one they were under tutors and governors, and so in bon dage till the time of liberty came appointed by the Father.

him (the presumptuous sinner) unto evil, out of all the tribes of Israel, according to all the curses of the covenant, that are written in the book of the law. These curses are not merely temporal: For being the portion of the presumptuous sinner, they must be understood as including eternal wrath, which is the wages of sin, Rom. vi. 23. The covenant mentioned here hath curses, and therefore is not the covenant of promise, or the testament confirmed by Christ's death. For nothing could he leave his people, but what he purchased from his Father, and therefore no curses, nothing but blessings are bequeathed there. The curses of this covenant are these mentioned in the two preceding chapters: the curses of the law from which Christ hath redeemed us, compare Deut. xxvii. 26. with Gal. iii. 10, 13. therefore the law and this covenant are one and the same. An irrefragable proof that the law was the covenant of the curse, as the promise to Abraham was the covenant of blessing: and a strong presumption already that these are the two covenants mentioned in the text.

In the New Testament the word, διαθηκη, used in our text, is often, but not always, put for a testamentary deed. It can imply no less when used in reference to the Lord's Supper. So Matt. xxvi. 28. This is my blood of the New Testament; Luke xxii. 20. This cup is the New Testament in my blood. In other cases we must understand it of a covenant only, a testament only, or a deed ingrossing both, as the nature of the subject, and the circumstances of the context require. In the epistle to the Hebrews it generally, if not always, signifies a testament only, the apostle instituting a comparison, not between the two Adams, as in Rom. v. but between the two testaments, and their mediators typical and true. In Eph. ii. 12. it must be understood as inclusive both of a covenant and a testament. For the covenants of promise to which the Ephesians were strangers in their heathenish state, cannot but include the whole of the covenant of grace, whether considered as a federal transaction between the Father and the Son, Psal. lxxxix. 3. or as a testamentary deed

of the Son in favour of the men who were given him out of the world, John xvii. 19. Heb. ix. 15, 16. The covenant considered in the former view, was purely mutual, conditions properly so called, being stipulated. But in the latter, it partakes of the nature of a testament, wherein legacies are freely bequeathed. Both views are kept up in our Lord's own words, Luke xxii. 29. I appoint you by testament, as my Father hath appointed unto me by covenant, a kingdom. Compare Rev. ii. 26, 27. What Christ received from his Father, was not by way of testament, but upon the most onerous conditions, Isa. liii. 10. What we receive from Christ, is not in a way purely pactional, but freely, without money and without price, Isa. lv. 1. Rev. xxii. 17. The Father was not to the Son, what the Son is to us, a testator.

Sometimes the word διαθηκη, used in our text, may signify a covenant only, as well as does the word ברית in the Old Testament, Gen. xxi. 32. and xxxi. 44. 1 Sam. xi. 1. 2 Chron. xvi. 3. The law ordained in the hands of the mediator Moses, Gal. iii. 19. was a covenant, Deut. v. 2, 5. and a covenant only, nothing being there promised, but upon condition of perfect obedience, Gal. iii. 12. So, as we shall see in our progress, it is used in our text, these are the two covenants; the one, viz. the one covenant from mount Sinai, which gendereth to bondage. That the same word should be used in one and the same verse to express the covenants of works and grace, is no more strange than that the word law should be applied to faith, as well as to works, while we are as certain as apostolic authority can make us, that works and faith are so opposite in the matter of our justification, that boasting is excluded by the one, not by the other, Rom. iii. 27. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Grace and works cannot stand together in the matter of our salvation, Rom. xi. 6. Eph. ii. 8, 9. And yet the word law is used in the one case, as well as in the other. And if so, why may not the word covenant?

2dly. I observe that by the covenant of works is meant that divine constitution or establishment, wherein eternal life is promised upon condition of perfect obedience to the law, Rom. x. 5. and eternal death threatened in case of the least failure, Gal. iii. 10. By the covenant of grace, I understand that divine constitution or appointment whereby eternal life is freely given to sinners, on account of the obedience and satisfaction of Christ received by faith, and imputed unto them, Rom. iii. 22—24, x. 6—11. Gal. iii. 11—14. These two methods of salvation stand opposed to one another, as grace and works. There is not only a moral or a gradual difference between them, as between the Old Testament and the New, but a specific or a real. None ever was, or can be, saved by both.

These things premised, I go on to offer some arguments in support of what we have asserted, viz. That the two covenants mentioned in our text, are not the Old and New Testaments, but the covenants of works and of grace.

And in the 1st. place, This appears from the character of those to whom our apostle wrote. It is very observable he does not address them in his usual manner. His other epistles are expressly directed to the saints: for instance to the saints at Rome, at Corinth, and in all Achaia, at Ephesus, at Philippi, at Colosse. No such high and honourable title is given in the beginning of this epistle. They are only called the churches of Galatia. The reason soon appears. They are characterised, chap. i. 6. As having left the grace of Christ and gone over to another gospel. They had got a new light in their own apprehension, though, alas, it was altogether darkness. What was that other gospel which the foolish, the bewitched Galatians had embraced? Are there more gospels than one? No, there is but one only; as Jesus Christ is the same yesterday, to-day, and for ever, Heb. xiii. 8. Therefore the apostle immediately adds, verses 7th and 8th, which is not another; but there are some who trouble you, and would pervert the gospel of Christ. But though we,

or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

The apostle calls that new doctrine embraced by the Galatians, another gospel, inasmuch as it was contrary to the gospel which he had preached to them. He had taught them that sinners are justified not by the works of the law, but by the faith of Christ, chap. ii. 16. They had rejected this doctrine for the contrary: believing that except they were circumcised, they could not be saved. On circumcision they rested, as the ground at least in part, of their justification. Though this corrupt doctrine had not leavened all, yet it had a great many. Hence our apostle was in doubt of them, chap. iv. 20. afraid lest he had bestowed upon them labour in vain, verse 11. and reminds them of the common maxim, a little leaven leaveneth the whole lump, chap. v. 9. He testifies that that circumcision which they urged, and in which they placed their glory, was to them a bond of condemnation, bringing them under a debt which they could never possibly pay, viz. that of perfect obedience to the law, under pain of its heavy curse, chap. v. iii. He tells them roundly that Christ was become of no effect unto them, whosoever of them were justified by the law: that is, to them who sought to be so justified, for actually justified they neither were, nor could be by the law, Rom. iii. 20. Gal. ii. 16. He avers that they were fallen from grace, chap. v. 4. A fearful fall indeed! Their seeking to be justified by the law, was in effect a renunciation of grace: Inasmuch as justification behoved to be entirely of the one or the other, and not partly of both, Rom. xi. 6. That law by which they sought to be justified, was contrary to Christ and his grace, and therefore beyond all doubt, it was the covenant of works. Whatever a man embraces as the portion of his soul, in conjunction with, or in opposition to the Lord, that becomes his god, his idol. In like manner, whatever a sinner rests upon, as the sole, or co-ordinate cause of his acceptance with God, that is to him a covenant

of works. This the Galatians had done. They had torn circumcision from the covenant of grace of which it was originally a seal, Gen. xvii. 11. Rom. iv. 11. and framed to themselves a covenant of works: A covenant consisting of lame morality, and bastard Judaism. They desired to be under the law, sought justification by it, and of course were fallen from all pretensions to free grace. Pitiable character indeed! This being their situation, the apostle like a faithful watchman sets himself to open their eyes, and to sound a loud alarm through all their churches. Tell me, says he, ye who desire to be under the law, do ye not hear the law? chap. iv. 21. Accordingly he proposes, illustrates, and applies the history and the mystery of Abraham's two sons, the one by a bond maid, the other by a free woman: giving them thereby to understand that in seeking to be justified by the law, they had in effect renounced the free promise, put themselves among the children of the bond woman, and fallen from a title to the heavenly inheritance. In one word, that they had gone back from the covenant of grace made with Abraham, to that of works delivered on mount Sinai.

Taking things thus, we see the beauty and strength of the apostle's reasoning. But taking the two covenants for the two testaments, it is hard to discern either. For the Galatians were not cleaving to the Old Testament dispensation in its purity, no more than the Jews at this day, but like bastard children, were fond of bastard Judaism. They had not so properly gone *back* to the Old Testament, as *over* to another gospel, which is a very different thing: another gospel than the apostle had preached unto them: another gospel than that which was preached to Abraham, bearing that the Gentiles should be justified through faith, chap. iii. 8. The same gospel was preached under the Old Testament, as under the New, Heb. iv. 2. though in another manner. But the Galatians leaving the gospel of the blessed Jesus, had turned aside to another gospel. That is, they sought righteousness, not by

faith, but as it were by the works of the law, Rom. ix. 32. Gal. ii. 21. This being the true state of their case, to think that our apostle, in order to reform them, was in the text opposing Testament to Testament, is making him argue beside the purpose, which we are sure he could not do. The Old and New Testaments, are not two covenants, but two different dispensations of one and the same covenant. They are not so properly two things, as two modes or manners of one and the same thing. They do not differ as a law and a promise, a difference which the apostle frequently states with the greatest precision in this epistle; but as a promise and its performance. Hence the Old is fitly termed by some, the Testament of promise; and the New, the Testament of performance. But,

2dly. That the two covenants mentioned in the text are not the two testaments, but the covenants of works and grace, appears from the immediate scope of the context, which is to shew the judaizing Galatians what they were to expect from that law under which they so eagerly desired to be. Tell me, says the apostle, ye that desire to be under the law, do ye not hear the law? He intimates that they did not know in effect what they were doing. They were expecting the blessing, whereas the curse should certainly come: were hewing cisterns, but the end would be devouring flame: Desirous to be under the law, not adverting to what would certainly be the issue, viz. an exclusion from the heavenly inheritance. What law was it which they desired to be under? Why? the law which was given 430 years after the covenant of grace confirmed to Abraham; that law, which in the matter of justification stands opposed to the promise, chap. iii. 17, 18. or to grace, chap. v. 4. To be under the law cannot signify to be under the Old Testament, for so was Abraham himself, but to be under the covenant of works, Rom. vi. 14. For the law is not of faith, Gal. iii. 12. That law which they desired to be under, speaks terrible things to all who are within its boundaries. The apostle interrogates the legalists in Galatia, whether they

did not hear its tremendous voice. Do ye not hear the law? For as he observes elsewhere, what things soever the law saith, it saith to them who are under the law, Rom. iii. 19.

With a view therefore to undeceive them in a matter of such vast importance, he reminds them that it is written, Abraham had two sons, the one by a bond woman, the other by a free; and having shewn them that these things were intended by the Holy Spirit as types of the two covenants and their adherents, he at last tells them in the plainest manner what the law saith. Its sentence runs in the following terms, Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman, verse 30. Fearful sentence! which may make the ears of every one to tingle, who desireth to be under the law. Sinai was not more covered with smoke, nor its trumpet more full of terror, than this sentence is of wrath against all who are under the law. It is the awful prelude of what shall at last be heard from the judgment-seat, Depart from me, ye cursed, into everlasting fire, Matt. xxv. 41. This then is what the law saith. But what law is it that speaketh thus? Why? none other than the covenant of works, by the breach of which, judgment came upon all men to condemnation, Rom. v. 18. and who therefore are by nature under its curse, being condemned already. John iii. 18, 36. This is the law from the curse of which Christ hath redeemed us, being made a curse in our stead, Gal. iii. 13. and iv. 4, 5. This is that law which the Galatians in their ignorance desired to be under: a law denouncing a curse against every one who continueth not in all things which it prescribes, Gal. iii. 10. casting out all who are under it from the presence of God, declaring that they shall not be heirs of the promised inheritance, shall never see life. All this agrees to the covenant of works, but not at all to the Old Testament. It said no such thing, as that they who were under it should not be heirs. Honourable mention is made no less than eight times in the

preceding chapter concerning Abraham, as being blessed; and in the eleventh of the Hebrews, our apostle presents us with a roll of the Old Testament heirs from Abel down to the Maccabees. Thus it appears that as the promise to Abraham was the covenant of grace, Gal. iii. 17. so the law from Sinai was the covenant of works: and that these are the two covenants mentioned in the text.

3dly. That the two covenants mentioned in my text, are not the Old and New Testament dispensations, but the covenants of works and of grace, appears from the unity of the apostle's view throughout the whole of the epistle. To dissuade the Galatians from seeking life by their own righteousness, he states the opposition betwixt the works of the law, and the faith of Christ, chap. ii. 16.; betwixt the spirit and the flesh, chap. iii. 3.; betwixt the gospel which blesseth, and the law which loadeth sinners with the curse, chap. iii. 8—10.; betwixt the life which follows believing, and that which is founded upon doing, chap. iii. 11, 12.; betwixt the curse of the law from which Christ hath redeemed us, and the promised blessing of which he puts us in possession. Now, from analogy, I presume that the opposition betwixt the two covenants in my text, is just the same as in all the above passages; and that therefore these two covenants are nothing else but the law and the gospel, the one fraught with flaming curses, the other pregnant with all heavenly blessings; those that are under the one, being in the flesh, and seeking life by their own doings; those under the other, having the Spirit, and expecting life through Christ only. Unless it be admitted, that the two covenants are precisely the same with the law and the gospel, the curse and the blessing, the unity of the epistle is broken, and the subject altered. Surely it needs no proof that the curse of the law and the blessing of Abraham are no other than the covenants of works and of grace. Nothing but the broken covenant subjected mankind to the curse, hence called the curse of the law. It was not the co-

remonial law which brought the curse, though it testified it. That was not a law which affected all mankind. The Galatians were never under it, and therefore could not be subjected to the curse in virtue of it. But they as all others, both Jews and Gentiles, were by nature under the curse of the covenant of works.

4thly. That the two covenants mentioned in my text are not the Old and the New Testament dispensations, but the covenant of works and the covenant of grace, will further appear, if we consider that the apostle is not stating the opposition betwixt the two testaments, but betwixt two very different things which took place under one and the same testament, viz. betwixt the promise to Abraham, and the law from mount Sinai. These are the two things which he contrasts, chap. iii. 15, 21. Hence I argue that unless the apostle have changed his subject, the two covenants in my text must be the same with the promise to Abraham and the law from Sinai. But that he is still on the same subject is evident to every attentive reader. In the above passage he treats of the promise to Abraham and his seed. In the verses preceding my text he again mentions Abraham and his son by promise. There he speaks of the law which was 430 years after the promise, here of the covenant from mount Sinai. In the former he notices the circumstance of time in giving the law, a thing marked out once and again in the Old Testament, Gen. xv. 13. Exod. xii. 40, 41. In my text he mentions the circumstance of place. These are the two covenants: the one from the mount Sinai, viz. the one covenant. That the law from mount Sinai was a covenant, appears not only from Deut. v. 2. but still more so from chap. xxix. 21. For if the curse of the law, and the curse of the covenant be synonymous terms, as they certainly are, compare chap. xxvii. 15—26. with Gal. iii. 10, 13. it natively follows that the law was a covenant: and that Christ in redeeming us from the curse of the law, that the blessing of Abraham might come upon us, Gal. iii. 13, 14. delivered

us from the one covenant, and brought us into the other: delivered us from the curse of the Sinai covenant, and interested us in the blessing of the Abrahamic: For the promise to Abraham is the other covenant. It is expressly called a covenant, chap. iii. 17. The covenant that was confirmed before of God in Christ, the law which was 430 years after, cannot disannul, that it should make the promise of none effect. There the promise is called the covenant; in my text the law is called a covenant; and these, and nothing else, are we to understand by the two covenants.

5thly. That by the two covenants are meant the covenant of works and the covenant of grace, may be proved from the two typical mothers mentioned in the verses immediately preceding the text. There we read of the bond woman and the free, and these are called in my text the two covenants, *i. e.* types, figures or representations of them. We are taught that the free woman was typical of the one covenant; and the bond typical of the other. The apostle does not only call them the two covenants, he also tells us that the one was from mount Sinai, and that it is Agar, *i. e.* typified or represented by Agar. Now, since the one mother was typical of the one covenant, and the other of the other, if by these two covenants we understand the two testaments, or any other thing than the Abrahamic and the Sinai covenants, then, I say again, the apostle has changed his subject. But this is so far from being true, that he is still closely pursuing it, exemplifies it with further illustrations and arguments, and never once loses sight of it throughout the whole of the epistle. Compare chap. vi. 13, 14.

In the preceding chapter he had mentioned faithful Abraham and his seed, the promised Seed, verses 9, 16.; here he makes mention of the mother of that seed, viz. Sarah. For if Abraham be the father of believers, it necessarily follows that Sarah is their mother, 1 Pet. iii. 6. In the preceding chapter believers are called the children of Abraham, verses 7, 29. here they are called the children of the free woman, verse 31. in

opposition to those of the bond. For as it was not simply Abraham's seed, but his seed by promise that were the children, as our apostle argues elsewhere, Rom. ix. 7. viii. 9. so it was not his seed by Hagar, but by Sara. The promise at last named the mother no less than the son, and as was natural, her before him, Gen. xvii. 15—21. Her, as exclusive of any other mother; and him, as exclusive of any other son. In Isaac shall thy seed be called. As Abraham was the typical father of all believers, Rom. iv. 11. xii. 16.; so was Sara the typical mother, 1 Pet. iii. 6. From all which I argue that Hagar was the typical mother of unbelievers.

This must follow, unless we break the chain of the apostle's reasoning. If Sara and Hagar were the typical mothers of believers and of unbelievers respectively, then indeed they were very expressive types of these two opposite covenants under which their respective seeds do stand.—As the one mother was a handmaid or servant to the other, so in the depths of adorable wisdom, the one covenant was made subservient to the other. The law is our school-master to bring us unto Christ, Gal. iii. 24. The covenant of works drives sinners to that of grace. Sara was prior to Hagar, and the Abrahamic covenant to that from Sinai. Sara excelled Hagar in dignity, and so does the Abrahamic covenant the Sinaitic. Hagar, however, soon brought forth a son, not so Sara. The children of the bond-woman are always older than those of the free. Never a saint, but he was a sinner first. The flesh is elder than the Spirit, nature than grace. How fitly may the two covenants be compared to mothers? In virtue of the covenant of works we are born the children of wrath, Eph. ii. 3. In virtue of the promise of the covenant of grace we are born again, Ezek. xxxvi. 26, 27. In both cases we are merely passive, corruption being conveyed by the curse of the one covenant, and regeneration by the promise of the other. These two mothers divide the whole of the human race betwixt them. Not a man but is a son of the one, or of the other. And, says our

apostle, we, brethren, as Isaac was, are the children of promise, Gal. iv. 28.

Allow me to observe further, that if by the two covenants we understand the Old and the New Testament, then it would follow that the bond-woman typified the Old Testament, and the free, the New. And what would be the native consequence of this? Think a little. It would be, that the Old Testament saints were Hagar's children, the children of the bond-woman, and of that covenant which gendereth to bondage: children, not of the promise, but enemies to those who are, and excluded from the heavenly inheritance. But if these consequences be absurd, that doctrine from which they flow cannot be true. St. Augustine, who flourished in the year 396, strongly opposed the Pelagians calling the faithful fathers under the Old Testament, the sons of Hagar, (*Leydecker's Synopsis, p.* 318, 324). They wrested our text to that purpose, and it is a pity that any of the reformed should give the least into their way of speaking.

6thly. That the two covenants are to be understood of the covenant of works and the covenant of grace, may be proved from the two typical sons, the one the son of the bond woman, and the other the son of the free; the one born according to the flesh, the other by promise. As the two mothers were typical of the two covenants, so were their sons of those who are under these covenants: Ishmael, of those who are under the one covenant; and Isaac, of those who are under the other. This must be admitted, unless we choose rather to contradict our apostle, than to be taught by him; and to say that these things are not allegorized, while he expressly teaches that they are. Such as the state, character, and dispositions of these two sons were, so must be the nature of the two covenants, we rise from the one as the effects, to the other as the cause. For as the children are, so must be these covenants whose children they are. The connection cannot be broken.

Four things are observed by our apostle as truly descriptive of the two sons.

1. The one was born of the bond woman, the other of the free.

2. The one was born after the flesh, the other after the Spirit.

3. The one was a persecutor, the other persecuted.

4. The one was excluded the inheritance, the other was the heir.

These characters were all typical, and in that view they are mentioned by the apostle. It will not be amiss to consider them one by one, and to see whether they represent such as are under the two Testaments; or such as are under the two covenants.

1st. The one son was born of the bond woman, Hagar; the other of the free woman, Sara. They were two different seeds, according to the different states of the respective mothers. Now, if they were typical, the one of Old Testament saints, and the other of New Testament saints, it would follow that these two classes of saints were also two different seeds, as Ishmael and Isaac. But this cannot be allowed. Abraham's spiritual seed are one, be they Jews or Gentiles, under the Old Testament or under the New. They who are of faith are his children, Gal. iii. 7. They are all one, ver. 28. New Testament believers are not to be reckoned Sara's sons, and Old Testament believers Hagar's. No. They are all as so many Isaacs, the children of the free woman. The whole church whether before or after Christ is but one body, as there is but one Spirit, Eph. iv. 4. It was not one root that bare the Old Testament saints, and another that bears the New. No, it was only one. The unbelieving Jews were broken off, and the believing Gentiles graffed in, but still the root was one, viz. the Abrahamic covenant, Rom. xi. 16—24.

If the two mothers, of whom the two sons were born, were typical of the two Testaments, or of the Old Testament church and the New Testament church; it would follow that the Old Testament church was the bond woman, and the New Testament church the free; the one the true wife, and the other not: as was the case with Sara and Hagar. But, as was just now suggested,

the spiritual spouse is one; and to be in bondage, absolute bondage, is inconsistent with the honour of the conjugal state to which she is exalted. As is the state of the husband, so must be that of the wife. As Ishmael was the son of the bond woman, and Isaac of the free, they are very expressive types of sinners and of saints; the former the children of the covenant of works, and therefore in bondage; the other the children of the covenant of grace, and therefore free, John viii. 36. Gal. iv. 26, 31. The one sons, the other bastards and not sons, Heb. xii. 5—8.

2dly. The one son was born after the flesh, the other after the Spirit, and by promise, Gal. iv. 23, 29. When Isaac is said to be so born, it implies three things. 1st. That he was promised to his parents. 2dly. That the inheritance was promised to him. 3dly. That the parents, through the Holy Spirit, exercised faith in the divine promise, and accordingly had this only son. When Ishmael is said to be born after the flesh, it implies also three things directly opposite to these just now mentioned. 1st. That he was not the fruit of the promise. 2dly. That the inheritance was not promised to him. 3dly. That he was the effect of unbelief in Abraham and Sara. I confess that the phrases born after the flesh, and after the Spirit, as here applied to the two typical sons, are not to be taken in a moral sense, signifying that the one had a carnal nature, the other a spiritual, as in John iii. 6. Rom. viii. 6. but as importing that the one was born only according to the common law of natural generation, his mother being in her teeming age; the other in a manner quite extraordinary, his mother who had been barren in her youth, being now ninety years old, and therefore under a double incapacity of having any issue. Meanwhile I feel myself inclined to think that the one, like the Baptist, was sanctified from the womb, and that the other was in his natural state, when engaged in persecution; and that thus he who was born after the flesh, in a moral sense, persecuted him who was born after the Spirit, Gal. iv. 29.

That Isaac was the son not only of Abraham's loins, but also of his faith, is evident from holy scripture. Jehovah promised to be a God not only to Abraham, but also to his seed, Gen. xvii. 7.; and therefore to Isaac the beginning of his seed, Gen. xxi. 12. God is called the Fear of Isaac, *i. e.* the God whom he feared, Gen. xxxi. 53. The God before whom he walked, Gen. xlviii. 15. The God of Isaac, is part of that ever-memorable name whereby Jehovah made himself known to Moses at the bush, Exod. iii. 15. The New Testament teaches that Isaac is in the kingdom of heaven, Matt. viii. 11. As a fearful evidence that Ishmael was in an unregenerate state, he fulfilled the lusts of the flesh in persecuting the holy seed.

The three things mentioned above as included in being born after the flesh, and by promise, appear in the most convincing light from scripture testimony.

1. Isaac was promised expressly by name, Gen. xvii. 19. but there was no promise concerning Ishmael before he was born. He was born without a promise, and fourteen years before the promised son, Gen. xvi. 16. xxi. 5.

2. The promise of the inheritance was limited to Isaac; and of him Christ was to come, Gen. xvii. 21. xxi. 12. Canaan was not promised to Ishmael, nor was Messiah to descend from him.

3. Abraham and Sara exercised faith in having Isaac, faith in a very extraordinary degree. Of Abraham's faith we read, Rom. iv. 18—21; of Sara's, Heb. xi. 11. and thus their faith was not simply that they should have a son, but that Messiah should spring from him. Isaac's birth was miraculous, next to *his* of whom he was such a lively figure. The Holy Ghost came upon the blessed virgin, and the power of the Highest overshadowed her, Luke i. 35. and by an extraordinary operation of the same Spirit was Isaac born. Through him Sara received strength to conceive. Quite otherwise with respect to Ishmael's birth. It was the fruit of carnal counsel. About ten years after the promise, which was more indefinite at first, mentioning Abra-

ham as the father, but not Sara as the mother, she becomes impatient, and makes haste to have a son. Not waiting on the only wise and all-faithful God, she counsels her husband, in effect to violate the divine law, if so be she might have a son, Gen. xvi. 2. Thus they both sinned, she in counselling, and he in hearkening to her. This motion of hers proceeded not from the Spirit, but from the flesh: and Abraham in listening to it, consulted with flesh and blood, as the Apostle speaks, Gal. i. 16. Ishmael being born in consequence of such carnal measures, might justly be said to be born after the flesh. The bitter fruits of this her sin Sara reaped, first in being despised in her handmaid's eyes, Gen. xvi. 4, 5. and next in seeing her son mocking her's. Had it not been for this her carnal counsel, she had been preserved from that contempt, and her only son from that persecution.

Now let us apply these things, and see whether the two sons, the one being born after the flesh, the other after the Spirit, were typical, the one of the Old Testament saints, and the other of those under the New; or whether they represented the children of Satan under the one covenant, and those of God under the other. The former cannot be justly said, the latter well may. Can it be said of Old Testament saints that they were born after the flesh, and only of these under the New, that they are born after the Spirit? No, in noways. Was the inheritance not promised to Old Testament saints, but only to such as are under the New? God forbid! These things constitute the difference, not between such as are under different dispensations of one and the same covenant, but between such as are under two covenants totally different. Such as are under the covenant of works are indeed born after the flesh, John iii. 6.; are in the flesh, Rom. viii. 8.; fulfil the lusts of the flesh, Gal. v. 16.; are sensual, having not the Spirit, Jude 19.; shall not inherit the kingdom of God, Gal. v. 21.; such as are under the covenant of grace are all the children of promise, Gal. iv. 28; born again in virtue of a promise made to Christ before the world began,

2 Tim. i. 9. Tit. i. 2.; born, not of the will of the flesh, nor of man, but of God, John i. 13.; the inheritance is promised unto them, Gal. iii. 29. They crucify the flesh, live in the Spirit, and walk in the Spirit, Gal. v. 24, 25. They have the first fruits of the Spirit, Rom. viii. 23. Gal. v. 22, 23. and against them there is no law: no law casting them out, and excluding them from the inheritance, Gal. v. 23. Being led by the Spirit, they are not under the law, the condemning law, Gal. v. 18.; walking not after the flesh, but after the Spirit, there is no condemnation to them, Rom. viii. 1. Ishmael being born after the flesh, in the sense explained above, was a striking type of the carnal Jews, who gloried in the flesh, or in their own attainments, Phil. iii. 4—6. Isaac being born after the Spirit, in the sense already specified, was a lively figure of genuine believers, who count all things but loss and dung for the excellency of the knowledge of Christ Jesus their Lord, Gal. vi. 14. Phil. iii. 8—10.; all this is fairly deducible from Gal. iv. 29. as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now, *i. e.* now they who are born after the flesh, viz. who are still in their natural state, persecute them who are born after the Spirit, viz. such as being born of God, have received the Son of God, John i. 12, 13. 1 John iii. 9.

As a decisive proof that Ishmael and Isaac were typical of sinners and of saints; of such as are under the covenant of works, and of such as are under the covenant of grace, see a parallel passage, Rom. ix. 7, 8, 9. What can be more express than these words, They who are the children of the flesh, these are not the children of God? But Ishmael was born after the flesh, therefore he was typical of them. Our apostle argues, Men are not the children, *i. e.* the children of God, merely because they are the natural seed of Abraham. Ishmael is adduced as an instance of the contrary, and therefore as typical of those who are strangers to the covenants of promise, and not savingly interested in Christ. Men may be the natural seed of Abraham and yet have

the devil for their father. So our Lord told the unbelieving Jews, John viii. 33—44. Mark his manner of speaking, I know that ye are Abraham's seed, verse 37. viz. his seed according to the flesh. If ye were Abraham's children, ye would do the works of Abraham, verse 39. *i. e.* if ye were his children according to the Spirit. Ye are of your father the devil, and the lusts of your father ye will do, verse 44. Abraham therefore had two kinds of seed, viz. carnal and spiritual; the one the children of the devil, the other the children of God; and of these two kinds, his two sons were most expressive types, Ishmael of the one, and Isaac of the other. Believers under the New Testament make one body with believers under the Old, of which body Isaac was a type. Unbelievers under the New Testament make one body with unbelievers under the Old, and of them Ishmael was a type.

3dly. The one son was a persecutor, the other the persecuted. He that was born after the flesh, persecuted him that was born after the Spirit. Whether the apostle intended any further persecution than what is recorded, Gen. xxi. 9. I shall not offer to determine. Very possibly he might know more concerning Ishmael's conduct than scripture expressly bears, just as he knew the names of the Egyptian magicians, 2 Tim. iii. 8. and as Jude makes mention of Michael's dispute, and Enoch's prophecy, Jude verses 9, 14, 15. Certain we are that when a feast was made at Isaac's weaning, Sara saw Ishmael mocking. While the holy parents beheld the son of the promise with joy, Ishmael sat as in the seat of the scornful. Small as the matter of mockery may appear in the eyes of many, it is most offensive unto God. When the little children of Bethel mocked the bald-headed prophet, bidding him go up to heaven, as did his master, lo, vengeance trode as on the heels of their guilt: for two she-bears tare forty and two of them, 2 Kings ii. 23, 24. Here as in a mirror we may see what it is to scorn the saints of the Most High. Ishmael's mockery was the beginning of that affliction which Abraham's seed

was to suffer four hundred years, Gen. xv. 13. And it is observable that it happened about thirty years after the promise. Our apostle has justly styled it persecution, for often often the malice of enemies against the saints has run in that channel. Nothing has been more usual with them than to pour out a torrent of mockery upon the people of God. Thus they treated Christ, Matt. xxvii. 29. and thus they used the ancient worthies, Heb. xi. 36.—Ishmael persecuted Isaac. But were the persecutor and the persecuted, types of those under the Old Testament dispensation, and those under the New? No truly. The two Testaments, and those who dwell under them, look with a most friendly aspect to one another. Abraham and all the holy men of old rejoiced to see Messiah's day, they saw it afar off, and were glad, Luke x. 24. John viii. 56. Heb. xi. 13. We who are surrounded with the blaze of evangelical light under the New Testament, are thereby pleasantly led back to consult the Old, as the eastern sages were directed to Bethlehem by a star. Old and New Testament saints are not as two sons. They are one in Christ, and differ only from one another as the heir when a minor, from himself when come to manhood. But the persecuting son and the persecuted are striking types of those under the covenant of works and the covenant of grace, of the seed of the serpent and the seed of the woman. The one ever bears a mortal enmity against the other, and has been persecuting them in various forms from Adam's days down to the present time. These Hagarenes (Psal. lxxxiii. 6.) deride the children of promise, and plot their destruction. They laugh at their solemnities, and hiss at all the hopes of their birth-right. Upon the whole, the two sons in the context are to be considered in the same view as Cain and Abel, Esau and Jacob, the elder persecuting the younger, Rom. ix. 10, &c.

4thly. And to conclude this argument, the one son was heir of the inheritance, the other was excluded, was not to be a co-heir with him. What was the inheritance? In the type it was the earthly Canaan, Gen.

xiii. 14—17. xvii. 7, 8. In the truth it was the kingdom of God, Gal. iii. 18. v. 21. The son of the bond woman was not to be heir of the land of Canaan. And herein he was a type, not of Old Testament saints surely, but of those who are under a covenant of works, who are by nature children of wrath, and of whom it is expressly said, that they shall not inherit the kingdom of God, Gal. v. 21. It cannot be said of Old Testament saints that they were not heirs, and that the New Testament saints only are. Quite otherwise. They were under the same covenant of grace with us, though not under the same dispensation of it. They obtained justification and sanctification, and after having finished their pilgrimage, entered into eternal glory. In testimony of this last, two of their number, Enoch and Elias, were in their whole man translated into heaven.—As the terrestrial Canaan was typical of heaven, so Ishmael's being excluded from a right to it, was typical of those who are excluded from the kingdom of God. Sara seeing the son of Hagar mocking, said unto Abraham, Cast out this bond woman and her son: for the son of the bond woman, shall not be heir with my son, even with Isaac, Gen. xxi. 10. As Sara herself was a type, so this her speech was typical, though probably she knew neither. God ordered Abraham, however grieved at this speech, to hearken to her voice: for in Isaac, said he, shall thy seed be called, verse 12.

It deserves our observation, that the apostle in quoting this typical speech ascribes it not to Sara, but to the Scripture, *i. e.* to the Holy Spirit speaking in the Scripture, Gal. iv. 30. Nevertheless what saith the Scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. Shall not be heir of what? Of the promise, and of the promised land. So then those of whom Ishmael was a type shall not be heirs of the heavenly inheritance, which, as was observed above, is true, not of those who lived under the Old Testament dispensation, but of those who are under the covenant of works. Our apostle mentions the inheritance, Gal.

iii. 18. which cannot be understood of the earthly Canaan, for what had the Galatians to do with that? but of the heavenly, of which New Testament believers are heirs, together with those under the Old. And he notices, Gal. v. 21. that they who do the works of the flesh shall not enter into this inheritance. But as for them who have the fruits of the Spirit, being born after the Spirit, as Isaac was, against such there is no law, verse 23. No bill of exclusion is past against them. Nowhere does the Scripture say, Cast them out—they shall not be heirs.

Having thus considered the four-fold character of the two sons, it appears with convincing evidence that they were not types of the two churches under the two Testaments; but of two opposite parties in the visible church, as they themselves were in Abraham's family, viz. of those, who, notwithstanding all their pretensions, are really under the covenant of works; and of those who are under the covenant of grace. The former persecuting the latter, and both wrestling together in the visible church, as the children in Rebekah's womb. The one never to see life, and the other after many afflictions, to enter into the kingdom of God, Acts xiv. 22.

7thly. That the two covenants in the text are meant of the covenant of works and the covenant of grace, may be proved from the two cities mentioned by our apostle, viz. the earthly Jerusalem, and the Jerusalem which is above, called elsewhere the city of the living God, the heavenly Jerusalem, Heb. xii. 22. Jerusalem which now is, says our apostle, is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all, Gal. iv. 25, 26. Here are two cities, each of which is said to be a mother: the one in bondage with her children, the other free with hers. The one was the Jerusalem which existed when our apostle wrote to the Galatians. As to her, we know, that having rejected the Lord Redeemer, she was now in the most miserable bondage, and about 20 years after utterly destroyed. How often

have gathered her children together, even as a hen gathereth her chickens under her wings, but she would not, therefore her house, her temple, was left unto her desolate, Matt. xxiii. 37, 38. Her priests and people took counsel against the Lord's anointed, and having led him forth of their city, they crucified him. For he suffered without the gate, Heb. xiii. 12. We read that a little before this awful catastrophe, when he beheld the city, he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall lay thee even with the ground, and thy children within thee, Luke xix. 41—44. And on his way to Calvary, he said to the women who lamented him. Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children, chap. xxiii. 28. In what miserable case were this mother and her children. Under the bondage of the curse she justly lay, having refused to take shelter beneath the Mediator's wings. Heaven's vengeance soon burst forth in the most awful forms. A provoked God sent his armies, destroyed the murderers of the Lord of Life, and burnt up their city, Matt. xxii. 7. Thus it is visible that this mother and her children were under the covenant of works: its curse being wrote in their destruction. And it is equally obvious that the other mother with her children are interested in the covenant of grace She is called the Jerusalem above, which is free, and is the mother of all believers.

But obvious as it is that this Jerusalem stands related to the covenant of grace, it is not quite so evident whether by her we are to understand the New Testament church on earth, or the church triumphant in heaven. It is certain that the former is often held forth in Scripture, under the name of Jerusalem, Isa. ii. 3. lii. 1. lxv. 18—21. Zech. xiv. 16—21. and as the kingdom of heaven, in opposition to the worldly sanctuary under the Old Testament, Matt. iii. 2. iv. 17. x. 7. compare Col. ii. 20. Heb. ix. 1. At the same time it is plain

that as the earthly Canaan was a type of the heavenly, Heb. xi. 16. so was the terrestrial Jerusalem of that city for which Abraham looked, and which God hath prepared for his people, Heb. xi. 10, 16. The holy of holies in the tabernacle and temple were figures of that high and holy place into which Christ is entered, viz. heaven itself, Heb. ix. 12, 24. This being the case, by the Jerusalem above we may understand the church in heaven, where are the spirits of just men made perfect, Heb. xii. 23.; that Jerusalem where there is no night, and where of consequence they need no candle, Rev. xxi. 25. xxii. 5. I know that the individuals of the church militant may be considered as children, and the whole collective body as a mother. Meanwhile it appears much more natural to understand the Jerusalem above, of the church triumphant, than of the New Testament church on earth. If the latter be called the Jerusalem above, it can only be in a figurative sense, as she sets her affections on things above, and not on things on the earth, Phil. iii. 20. Col. iii. 2. But the former may be so denominated without any figure at all, being in the high and holy place, where dwelleth the high and lofty One, Isa. lvii. 15. Heb. i. 3. iv. 14. and viii. 1. If the church on earth be free, that in heaven is vastly more so. Free not only from the guilt of sin, but from its very being: free from a father's rod, from the persecutions of men, and the temptations of the wicked one. There dwell they who in their various generations transmitted that truth to us whereby we are begotten again, Isa xxxviii. 19. James i. 18. Thither the apostle was caught up, 2 Cor. xii. 2. From thence it is that the Spirit is poured upon us, Isa. xxxii. 15. Luke xxiv. 49. James i. 17. iii. 17. We are born from above, John iii. 3. From that sanctuary Jehovah sends us help, and strengthens us out of Zion, Psal. xx. 2. cii. 19. To that Jerusalem as the mother-city, the ransomed of the Lord have been all travelling in their several generations. Thither as to the city of their eternal solemnities they have been marching in every age. How small the number of saints on earth when com-

pared to those who are in heaven, expressly called the general assembly and church of the first-born!* Heb. xii. 23.

If therefore any honour be due to numbers, it is much more proper to call the church in heaven our mother, than that on earth. Believers are called the children of Abraham long ago in the heavenly world, Gal. iii. 29. Now if the patriarch in the separate state

* It appears to me that by the church of the first-born is meant the Old Testament saints in glory, and by the spirits of the just, the souls which had entered heaven after Christ's ascension. The word first-born is originally a relative term, implying a second born, &c. so Reuben is called Jacob's first-born, Gen. xlix. 3. In this point of view, the Old Testament saints might justly be called the church of the first-born, by way of distinction from the New Testament saints, who are later born unto God. Compare Exod. iv. 22. Jer. ii. 3. xxxi. 9. Eph. i. 12. Thus the first-born, Heb. xii. 23. are the same with the elders mentioned chap. xi. who all died in the faith, not having received the promises. For the word elders there has no respect to office, but to priority in time: standing opposed to younger, as in 1 Tim. v. 12. Gen. x. 21. and accordingly women are mentioned among them, verse 35. By the elders, verse 2, we are to understand all those mentioned to the end of the chapter. These where the apostle shuts up all with the observation with which he had set out, viz. that they all obtained a good report through faith: stating at the same time the antithesis between Old and New Testament saints. For having observed, as he had also done in the 13th verse, that the former had not received the promise, he immediately adds, God having provided some better thing for *us*, that *they* without us should not be made perfect. Understanding the first-born as Old Testament saints, and the spirits of the just as the souls of believers under the New Testament, nearly coincides with the Jews being represented as the elder brother, and the Gentiles as the younger, Luke xv. 12, 25. It is also to be observed, that taking the passage in this sense, we obtain distinct ideas of the difference between the first-born and the spirits of the just made perfect. It cannot be denied that the apostle does not mention them as one, but as two. Ye are come to the church of the first-born, and to God the judge of all, and to the spirits of just men made perfect. In this manner also the inhabitants of the heavenly Jerusalem are mentioned according to the order of their existence: first the innumerable company of angels, the natives of that city; next the general assembly and church of the Old Testament saints; and lastly the spirits of New Testament believers, who at this time were vastly inferior in number to either of these. Dr. Owen himself acknowledges, that the apostle in mentioning the spirits of the just, had a special respect to the days of the gospel, and to those who were departed in them. "For, says he, most of the apostles themselves being now in glory, access unto them is very expressive of the privilege of the believing Hebrews, who were yet alive." It deserves our notice, that the words *made perfect*, are to be constructed, not with the word spirits, but with just men. It is not they are come to the spirits of just men, to the spirits made perfect; but to the spirits of just men, of just men made perfect. Therefore by these just men made perfect I understand New Testament believers who had lived after the introduction of the better hope, or the offering of the better sacrifice which made perfect, chap. vii. 19. perfect as to the conscience, chap. ix. 9, 14. and x. 1, 14. New Testament saints are perfect, as having obtained the better thing, the performance of the promise: which the Old Testament saints did not, chap. xi. 13, 39. The spirits of such as had been thus perfected, I consider as here distinguished by the apostle from the church of the first-born, the spirits of Old Testament saints. The learned reader may consult Bengelii Gnomon Nov. Test.

be called their father, Rom. iv. 11, 18. on the same account may the collective body of the saints in heaven be called their mother, it being usual in scripture, so to denominate a society. The Old Testament saints were in the possession of the heavenly inheritance promised to Abraham, Gal. iii. 18. and those under the New are to be followers of them who through faith and patience inherit the promises, Heb. vi. 12. The former are to be considered as the mother, the latter as the children. But what seems to put the matter beyond all dispute is, that if by the free woman be meant the patriarchal church, as was already proved, it necessarily follows that by the Jerusalem above, we are to understand the same. The patriarchal church is the mother of the apostolic, Gal. iv. 31.; the Jerusalem above is the mother of the apostolic, verse 26.; therefore it unavoidably follows that the Jerusalem above is the same with the patriarchal church. This conclusion is as certain, as that two lines equal to a third are equal to one another.

Now where were the members of the patriarchal church when our apostle wrote to the Galatians? why? as certainly in heaven as he was on earth. As certainly as Abraham, Isaac and Jacob were living in a separate state with God, Matt. xxii. 32. so were all the Old Testament saints. Compare Luke ii. 29. Jerusalem above, *i. e.* the Old Testament saints, who have entered into heaven, is the mother of us all, says the apostle: the mother not only of me, and of all the brethren who are with me, but also of all New Testament believers, compare Heb. i. 1, 2. God who at sundry times, and in divers manners, spake in times past unto the *fathers* by the prophets, hath in these last days spoken unto *us* by his Son.

To this agrees a celebrated commentator, who tells us, as we heard above, that by the higher Jerusalem the apostle understands "the fathers who died in faith." *Vitringa.*—And says another, "The first mother (typified by Sara) was constituted by the ancients in some manner while on earth, but more truly and

perfectly in heaven; or in the state of glory, where no fear, no bondage can have place. And in this respect, not only they who were before Moses, but all the spirits of just men made perfect, Heb. xii. 23. make the first mother: and therefore also the spirits of those just men who served at the tabernacle and temple of Jerusalem. Hence the apostle calls the celestial city, or the congregation of the spirits of the just, the *higher Jerusalem*, and concludes that she is the mother of us all, Gal. iv. 26. which agrees with what he says, Heb. xi. 40. God having provided some better thing for *us*, that *they* without us should not be made perfect. Where there is the like perfection, there there is the exultation of the mother over the sons, and the introduction of the sons to the mother." *Cocceius Summa Theol.* p. *595.*

From these observations it is evident, that the two cities have not a reference, the one to the Old Testament dispensation, and the other to the New: but the one, to those who were trusting in the Sinai law; the other to those who through faith in the Abrahamic promise had entered iuto glory.

As two cities, so two mountains are in effect mentioned by our apostle, while he saith, These are the two covenants, the one from mount Sinai, which gendereth to bondage, which is Agar; he leaves us to supply—and the other from mount Sion, which gendereth to liberty, which is Sara. He does not state the opposition between Sinai and the earthly Sion; and that for a very obvious reason. Under the Old Testament indeed, in Salem was God's tabernacle, and his dwelling-place in Zion, Psal. lxxvi. 1, 2. but ah now! Ichabod was its name, Its glory was departed. The Son of God said to the Jews, Behold, your house is left unto you desolate, and the word was no sooner spoken than done. For forthwith he went out and departed from the temple. Compare Matt. xxiii. 38, xxiv. 1. While the word was dropping from his lips, he was in effect crossing the threshold of the house, never more to return. Justly therefore might the

postle say, as in the verse following my text, Jerusalem which now is, is in bondage with her children. Jerusalem not being now what it was of old; not the dwelling place of God, but left desolate, the apostle could not state the opposition betwixt it and Sinai. Nay, so far was Sinai and the then Jerusalem from being opposites; that they answered to one another, as the type and the thing typified. So the holy apostle expressly teacheth in the words following my text, For as to Agar, Sinai is a mountain in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. Sinai answereth to Jerusalem which now is, Jerusalem forsaken of the Lord, Jerusalem that has a temple, but not a God: a Jerusalem therefore under a covenant of works, and not at all under the covenant of grace. Sinai is said to answer to Jerusalem, or to be in the same rank with it. Therefore that covenant under which Jerusalem and her children then were, behoved to be the self-same covenant that was from Sinai, else the one was not in the same rank with the other. But the covenant under which the then Jerusalem was, was a covenant of works, therefore the one from mount Sinai was the same. Our apostle plainly teaches that the typical mother, Agar, and the typical mount Sinai, have a relation to one and the same covenant. The one from mount Sinai, which is Agar, verse 24.; for as to Agar, Sinai is a mountain in Arabia, verse 25; therefore whatever covenant Agar signified, the same was Sinai.

Several things may be observed of mount Sinai as the seat of the covenant of works. 1st. It was barren. 2dly. Terrible. 3dly. Not in the promised land.

1st. It was barren. No fertile valleys, no refreshing springs were there. Its very name Horeb, signifies wasteness or desolation. Sinai signifies a place abounding with prickly bushes. In the Syriac it signifies enmity. And what is there, my brethren, but barrenness and enmity among those who are under the covenant of works? In them there dwells no good thing. No wells of water in them springing up to everlasting life.

None of the healing waters of the sanctuary run within the boundaries of that covenant. No trees of righteousness grow there. Nothing but dead works, nothing but desolation to be seen there. And O what enmity! Enmity against God, enmity against his people, are the leading characters of such as cleave to the covenant of works.

2dly. Sinai was terrible, not only in regard of its situation in the terrible wilderness, Deut. i. 19. viii. 15. but chiefly on account of the awful promulgation of the broken covenant. Hence the apostle congratulates the believing Hebrews, chap. xii. 18—21. Ye are not come unto the mount that was touched, (so I would read the word. *Bengel. in loc.*) and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more. And so terrible was the sight, that Moses said, I exceedingly fear and quake. The mount being touched by God, was altogether on a smoke, (Psal. civ. 32. Exod. xix. 18.) it burnt with fire to the midst of heaven, (Deut. iv. 11.) and it quaked greatly. The many thousands of Israel and Moses on their head, were struck with a fearful panic, nothing but terror was seen on every face, and quivering on every lip. Inanimate nature herself was convulsed. What was the language of such a tremendous scene? What means the burning, smoking, trembling hill? What the towering flame, and the sonorous trump? What the quaking Moses and the terrified people? Did not all these loudly speak a broken covenant of works? That covenant whereby God becomes a consuming fire to sinners; that covenant which adjudges them to everlasting burnings; that covenant which spreads terror through all the soul, and proclaims as with a voice of thunder, that all the world is become guilty before God, and that in his sight no man living can be justified.

3dly. Sinai was not in the promised land. This circumstance is pointed out by our apostle. As for A-

gar, Sinai is a mountain in Arabia. It deserves to be remarked that the covenant of works was given in that very wilderness whither Hagar and her son went to dwell on their ejectment from Abraham's family, Gen. xxi. 21. Deut. xxxiii. 2. Arabia was given to Ishmael, and his posterity inhabit it to this very day. It was no part of the promised land.

Analogous to this, the Sinai covenant can bring none to glory. By the works of the law shall no flesh be justified. As long as they tarry about that mount, they are far from heaven (Deut. i. 6.) But O how opposite the celestial Zion to mount Sinai in all these instances!

1st. No barrenness is there. It is indeed the paradise of God, where spring and autumn, in all their glories are ever blended. There glides the crystal river, and on either side grows the tree of life loaden with its fruit twelve-fold, produced every month, Rev. xxii. From thence the living water descends to this our barren soil, making the desert to rejoice and to blossom as the rose. The Spirit is poured upon us from on high, Isa. xxxii. 15. Luke xxiv. 49.

2dly. No terrors there. Nothing but pleasures pure and perennial; fulness of joy, and rivers of pleasure; nearness to God, and not a frown in all his face. The ways leading to this celestial mount are ways of pleasantness, and all her paths are peace. Paul is happier in his chain, than Nero on his throne. Better to spread forth the hands in prayer, than to sway a sceptre over mighty nations.

3dly. The heavenly Zion is the promised inheritance. It lies, if I may so speak, in the very heart of the promised land; remote from the wilderness, as heaven from earth. Thither the sons of the promise have in every age been directing their steps. They have been asking the way to Zion, with their faces thitherward, Jer. l. 5. Confessing themselves strangers and pilgrims here, they have been desiring the better, the heavenly country, Heb. xi. 16. This is that Jerusalem whither the tribes go up, the tribes of the Lord, Psalm cxxii.

8, 4. Thither at last, all the ransomed of the Lord shall return, they shall come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. xxxv. ult. The saints in this distant colony, shall at last arrive at their mother country. Such glorious things spoken of the city of God, are all so many incontestible evidences of a covenant of grace. And without torturing our text or context, we can never say that the Old Testament saints were detained at Sinai, and that only the New Testament saints, as genuine children, reach the heavenly Jerusalem. These things, indeed, agree to such as seek righteousness by the works of the law, and to such as seek it by the faith of Christ, to sinners and to saints under whatever dispensation.

8thly. That the two covenants in the text signify the covenant of works and the covenant of grace, appears from their opposite natures; the one gendering to bondage, and the other to liberty. As the typical mothers brought forth their typical sons, the one to bondage, and the other to liberty, so do the two covenants. According to the nature of that bondage and liberty to which these two covenants gender, so must be the nature of the covenants themselves. Here the common maxim holds, that every thing gendereth its like. If the bondage be such as is peculiar to the unconverted, then that covenant which gendereth to it, must be the covenant under which the unconverted are, viz. a covenant of works. On the other hand, if the liberty be such as is common to all the saints, then that covenant which gendereth to it, must be the covenant under which they are, viz. a covenant of grace. Now, let us search the context as to the nature of that bondage and liberty. As to the former,

1st. It is a bondage such as the then Jerusalem was in, together with her children, verse 25. But that was the bondage of such as will not be gathered under the Mediator's wings, and therefore are left by him to perish in their sins. Jerusalem's children would not be

gathered, Matt. xxiii. 37. therefore Christ left them, verse 38. They rejected the deliverer, and therefore in bondage to the broken covenant they behoved to remain.

2dly. It is a bondage which goes hand in hand with an exclusion from the inheritance, verse 30, and therefore bondage peculiar to the irregenerate, who shall not enter into the kingdom of God.

3dly. It is a bondage opposite to the liberty wherewith Christ has made us free, Gal. v. 1. But that is a freedom from the curse of the law, chap. iii. 13, 14, 5. Therefore this bondage must be a subjection to it, (*Pemble*, p. 227.)

4thly. It is such a bondage as is incompatible with salvation. Such as are under it cannot at the same time be profited by Christ, Gal. v. 2. But this is a bondage peculiar to such as are under the covenant of works, John iii. 36.

5thly. It is such a bondage as obliges a man to keep the whole law under pain of damnation, Gal. v. 3. And O what a miserable bondage that! Who that are under it shall ever see life? If such be the bondage to which the Sinai covenant gendereth, beyond all peradventure it is a covenant of works, and can by no means be understood of the Old Testament dispensation.

Having seen the nature of that bondage to which the one covenant gendereth, we can be at no loss to know what is the liberty to which the other bringeth forth. It is a liberty opposite to Jerusalem's bondage, which had rejected Christ: a liberty peculiar to the heirs of the inheritance: the glorious liberty of the sons of God, whereby they are distinguished from all others: a liberty peculiar to the sons of the free woman, Gal. iv. 31. and therefore common to saints, whether under the Old or New Testament: a liberty wherewith Christ has made us free, a redemption from the curse of the law: a liberty whereby we are freed from every obligation to the law, as a covenant. For if by the bondage, a man is a debtor to the whole law, Gal. v. iii. then by the liberty, he is wholly and al-

together set free from it in its covenant form, and with a holy exultation he can say, Law, I owe thee nothing. My Surety has paid thee all. I am not under thee, Gal. v 13. This is a liberty, not appropriated to the saints only, who are under the New Testament, but common even to those who lived under the Old. A liberty which we obtain only by the covenant of grace, as we were brought into the opposite bondage by that of works. Hence from the nature of that bondage and liberty to which the two covenants gender, it appears that they are not the two Testaments, the Old and the New; but the two covenants, the one of works and the other of grace.

9thly. That the two covenants are to be understood of the covenant of works and the covenant of grace, and not of the two Testaments, appears from the two different kinds of people mentioned in the context, as adhering to them respectively. For as was said to Rebekah (Gen. xxv. 23.) so may I say of the context, two manner of people are in it. These are described by their pedigree, their state, and their actions.

First. With respect to their peligree,

1st. The one people are the children of the bond woman, the other of the free, verse 31. So then, brethren, we are not the children of the bond woman, but of the free. Here the apostle says in his own name, and in name of others, we are not the children of the bond woman, &c. *i. e.* we are not those who were typified by Ishmael, we are not Hagar's sons, we are the children of the free woman, the people typified by the son of Sarah. Whom does the apostle mean, when he says, *we* are not the children of the bond woman, &c.? why? himself and all the brethren who were with him, and for the same reason all the saints. Mark how he begins this epistle. He does not simply say, Paul an apostle, as in the beginning of some of them; or Paul and Sosthenes, Paul and Timotheus, as in others; but here, there being something peculiar in the case, he says, Paul an apostle, and all the breth-

ren who are with me, unto the churches of Galatia. Hereby he shuts the mouths of the false teachers who were ready to pretend that he was singular in his doctrine. In writing this epstle he was not only inspired, for so was he in all the rest, but he had the express concurrence of all the brethren that were with him. Therefore it may be considered as a common creed of the saints, whether teachers or taught. (*Bengel.*) The apostles, elders, and brethren were all one in the faith, they did not teach, nor receive contrary doctrines, especially in the great article of justification.

When the apostle says, we are not the children of the bond woman, it is as if he had said, we who receive and rest on the righteousness of Christ only for justification, rejecting all works as the ground, in whole or in part, of our acceptance with God, be they works of obedience to the moral law, or to the ceremonial: we who have believed in Christ, that we might be justified by the faith of Christ, and not by the works of the law. Compare chap. ii. 16. Believers therefore are the children of the free woman, and by parity of reason, unbelievers are the children of the bond. But the apostle does not leave us to gather this by good and necessary consequence, nay, he is very express, chap. ii. 45. False brethren unawares brought in, who came in privily, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection, no not for an hour. He is not speaking of them who were without, (1 Cor. v. 12, 13.) nor of Old Testament saints, but of such as were pretending to the privileges of sons, false brethren, as Ishmael was to Isaac. They zealously affect you, but not well, chap. iv. 17. Mark the antithesis, WE, chap. iv. 31. THEY, chap. v. 12. I would they were even cut off who trouble you; *i. e.* I would they were solemnly and publicly cast out of the church by excommunication, 1 Cor. v. ult. Therefore the children of the bond woman, and those of the free, the one the children of the one covenant, and the other of the other, are not Old and New Testament saints, but false Christians and true,

sinners and saints: and therfore the two covenants under which they respectivey are, are the covenant of works, and the covenant of grace.

This will still further appear, if we consider who are the two typified mothers mentioned in the context, as represented by the bond woman and the free. They are expressly named in the two verses following my text. The one is Jerusalem which now is, and is in bondage with her children: The other Jerusalem which is above, and is free; which, says the apostle, is the mother of us all. The former is in bondage, together with her children; analogous to the bond woman Hagar, and her son. The latter is free, together with her children, similar to the free woman Sara, and her son. In this manner, the two typical mothers and their typical sons are allegorized, as says the apostle. He teaches that Agar answereth to Sinai, and Sinai to the Jerusalem which then was, *i. e.* that the covenant typified by Agar, was from mount Sinai, and the covenant from Sinai was that to which Jerusalem adhered, and on which she rested for her acceptance unto eternal life. Jerusalem which then was, proposed the same law which was given on Sinai, to which whosoever would adhere that they might seek righteousness by it, remained under the yoke of bondage, and were cast out of the church of God as disinherited sons. (*Rivet. Leigh's Crit. Sacra*, p. 255.) Sinai and Jerusalem answered to one another as the voice and its echo. Nothing but do and live was heard in the covenant from the one, and nothing but do and live (not believe and live) was inculcated by the other. Jerusalem that now is, is in bondage with her children. Jerusalem the mother, answering to the allegorical Hagar. Jerusalem that then was, when our apostle wrote to the Galatians, was the one mother, viz. the bond woman. Full twenty years at least after the death of Christ, as may be gathered from chap. ii. 1. (compare *Witsii Miscell.* vol. ii. p. 436.) had Jerusalem been in bondage under a covenant of works. So long had her house been desolate, and her children, her adherents, under the curse. Com-

pare Matt. xxiii. 37, 38. Luke xix. 41—44. Hence it is evident to a demonstration, who are to be reckoned the sons of Hagar; not the Old Testament saints, but the children of the then Jerusalem. The other mother answering to the allegorical Sara, is the Jerusalem which is above, that far, that better, country, from which the glad tidings, the good news of salvation came. The Jerusalem above may, with great propriety, be called the mother, and all the saints on earth, the children. The far greater part of the church is in heaven, it is only a few of her children that are sojourning through this earth, one generation of them after another. Those who, having accomplished their warfare, are gone before, did in their several generations, transmit the testimony of Jesus to their spiritual offspring, and in this sense the first generation of saints might be said to bring forth the second; the second the third; and so on to this day, Psalm lxxviii. 3—7. Isa. xxxviii. 19. 2 Tim. ii. 2.; and as the first generation might thus be called the mother of the second, and the second that of the third, so all the saints in heaven may be called the mother of the few on earth. Compare with this, Gal. iv. 19. where our apostle speaks of himself as a woman travailing in birth. Jerusalem which is above, is free, says the apostle, and is the mother of us all. His argument is, if the mother be free, then so must we the children, in opposition to Jerusalem which now is, and is in bondage with her children. But, may some say, are the saints on earth free as those in heaven are? I answer. 1st. Both are united to the same head, Christ. 2dly. Both are under the same covenant, though under very different dispensations of it. 3dly. Both are equally free from the curse of the law. The saints on earth, as much as those in heaven. 4thly. The one shall as certainly be in heaven, as the other already are.

2dly. Another thing descriptive of the pedigree of the two kinds of people under the two covenants is, that the one are the children of the promise, the other not. So the apostle teacheth, verse 28. Now we, brethren, as Isaac was, are children of the promise. We, that is,

I Paul, and all the brethren that are with me, and all the saints every where, are children of the promise; and of consequence they who are not one with us, but set themselves to oppose us, are not the children of the promise, but of the law; in conformity to Hagar's son, who was not born in virtue of a promise, as Isaac was, but in virtue of the common law of nature, Gen. i. 28. The promise here is the same with that mentioned, chap. iii. 16, 17. viz. the Abrahamic covenant; and accordingly they who are here called the children of the promise, are there called Abraham's seed. See also verse 29th of that chapter. Now, is it the character of the New Testament saints only, that they are the children of the promise? and that the Old Testament saints are not? God forbid. This would be to give the lie to both the Testaments themselves, so fully asserting the contrary. From Eve down to Christ, all the Old Testament saints were children of the promise. And O! how many great and precious promises are to be found, betwixt that of the victorious Seed, Gen. iii. 15. and the seeing him at the banks of Jordan, John i. 29. on all which the Old Testament saints hung, as the infant at the mother's breasts. Thence they sucked all their consolation, Isa. lxvi. 10, 11. Acts xxvi. 7. Rom. ix. 4. 1 Cor. x. 1—4. Eph. ii. 12. Heb. iv. 2. But the children of the promise, and those who are not, are truly characteristical of saints and of sinners; of those who are under the covenant of promise, and of those under the law of works. The saints being called children of the promise, as Isaac was, implies two things.

1st. That they are a promised seed, promised by God to Christ as certainly as Isaac was to Abraham. To him they were given by way of promise before the world began, Isa. liii. 10, 11. John xvii. 2, 6, 9, 11, 12, 24. Tit. i. 2. In the womb of this promise they lie, as so many Isaacs, till in due time it bring them forth. It has been travailling as in birth with them from the first time it was heard on earth, and shall, till it be delivered of its youngest son. Then he to whom they were all promised shall, as the father of many nations, (Rev.

xxi. 24.) appear on their head, present them to his God, and with joy unspeakable say, Behold, I, and the children which God hath given me, Psal. lxxxix. 30. Heb. ii. 13. Their regeneration or new birth, analogous to that of Isaac, is not the fruit of nature, is not accomplished by any power or will in man, but is purely the effect of sovereign grace, conveyed in the channel of the promise, John i. 13. James i. 18. Being the children of the promise they are counted for the seed, Rom. ix. 8. While all others are overlooked, just as Isaac was called Abraham's only son, as if Ishmael had not been his, Gen. xxii. 2, 16. they are the children of promise also, in as much as they are promised to the church, the mother of them all. Thus a seed was promised to mother Eve, Gen. iii. 15. and Isaac was promised to Sara, though to Abraham first, Rom. ix. 9. This is the word of promise, At this time will I come, and Sara shall have a son. This promise to the mother-church you have, Isa. xlix. 22. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Chap. lxvi. 9. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Gal. iv. 27. Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children, than she which hath an husband.

2dly. The saints being called the children of the promise, implies that the heavenly inheritance is promised to them, as the typical Canaan was to Isaac. It is not promised conditionally to them, *i. e.* provided they believe in Christ, for so it is promised to all that hear the gospel. But seeing they have believed in virtue of the former promise made to Christ in their behalf, the promise of eternal glory is sure to them, the believing seed, Rom. iv. 16. Phil. i. 29. Saints being the children of promise in the sense just now mentioned, it follows, that such as die in their sins are not the children of the pro-

mise. 1st. They were not given to Christ to be his seed, they were left to be the seed of the serpent. 2dly. As there was not a promise of them to Christ, so in some sense there is not a promise to them. The new heart is not promised to them. Faith is promised to the elect only, heaven to the faithful only. The offer is to all, the promise to them only who embrace that offer. A conditional promise is no more certain as to its performance, than the condition is. If the condition be not performed, the promise never shall. A conditional promise implies a conditional threatening. If thou believe, thou shalt be saved, implies, if thou do not believe, thou shalt not be saved. Other language than this the reprobate never hear, another air they never breathe, and on higher ground, if I may so speak, they never stand. They have nothing but a conditional promise, viz. that if they believe in Christ they shall be saved, Acts xvi. 31. Rom. x. 9. and therefore not believing in him, they are justly left under the curse; a holy God saying, Let him that is filthy, be filthy still, Rev. xxii. 11. The apostle tells us, Gal. iii. 16. that to Abraham and his seed were the promises made. Hence we may argue that they are not made to such as are not his seed. True, indeed, life and death are set before all without exception, in the gospel offer; but such as finally reject that offer, the covenant cannot be said to be made *with* them, though it was offered *to* them. They still remain under the threatening of the first covenant, so far are they from being partakers of the promises of the second. So our excellent Confession teacheth, chap. vii. sect. 3. "In the covenant of grace the Lord freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and (N. B.) promising to give unto *all those that are ordained unto life*, his Holy Spirit, to make them able and willing to believe." Thus the pedigree of the two opposite kinds of people cleaving to the two covenants, proves that they not are saints under different dispensations, but sinners and saints; and that therefore the two covenants to which they respec-

tively adhere, are not the Old and the New Testaments, but the covenant of works and the covenant of grace.

Secondly. The two opposite kinds of people are described by their state, the one being born after the flesh, the other after the Spirit; the one excluded from the inheritance, the other heirs. The former is expressive of their real state, the latter of their relative, as we shall see immediately.

1st. The apostle intimates that the one people are born after the flesh, the other after the Spirit, agreeably to the two allegorical sons, verse 29. As then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now, which undeniably implies that those two kinds of people of whom Paul spoke, as wrestling together in his day, were born, the one after the flesh, the other after the Spirit. It cannot be disputed that to be born after the flesh, signifies an unrenewed nature or an irregenerate state, that state wherein fallen Adam left us, and whereby we are altogether as an unclean thing before God. This is the usual sense in which the phrase is used in Scripture. It is equally indisputable, that to be born after the Spirit, signifies, that new nature, that second birth, that holy principle which we obtain by the agency of the Holy Spirit, and whereby we resemble a holy God, and are amiable in his sight, John i. 13. iii. 5, 6. James i. 18. 1 Pet. i. 23. ii. 1. The sense just now given of flesh and Spirit is not only agreeable to other passages of Scripture, but is evidently that in which our apostle uses it in this very epistle. So chap. v. 16, 17. Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: Which can signify nothing else but corruption and grace, the one derived from Adam, the other from Christ. Hence the apostle gives a catalogue of the works of the flesh, verse 19, 20, 21. and of the fruits of the Spirit, verse 22, 23. and concludes, that they who are Christ's have crucified the flesh with the affections and lusts, verse 24. *i. e.* they endeavour the destruction

of the corrupt principle, denying all ungodliness and worldly lusts; so also chap. vi. 8. he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting, *i. e.* if ye live after the flesh ye shall die: (die eternally) but if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. viii. 13. Walking after the flesh is the character of such as are not in Christ Jesus, and walking after the Spirit is the character of those that are, Rom. viii. 1, 4. And if these opposite walkings signify, the one, a sinful practice; and the other, a holy; then to be born after the flesh, must signify a sinful nature, and to be born after the Spirit, a holy. Scripture useth three different expressions on this head, relative to sinners and to saints.

Sinners are,

1st. Born of, or after, the flesh, John iii. 6. Gal. iv. 29.

2dly. They are in, or after, the flesh, Rom. viii. 5, 8.

3dly. They walk in, or after, the flesh, Rom. viii. 1, 4.

Saints are,

1st. Born of, or after, the Spirit, John iii. 6. Gal. iv. 29.

2dly. They are in, or after, the Spirit, Rom. viii. 5, 9.

3dly. They walk in, or after, the Spirit, Rom. viii. 14. Gal. v. 16, 25.

The first of these expressions signifies the entrance of sinners and of saints into their opposite states, the second their continuance in them, and the third the evidences they give of them. No man can be in, or give positive evidences of, these contrary states at one and the same time. Such as are born after the flesh, cannot walk after the Spirit; nor can such as are born after the Spirit, walk after the flesh. They who are the children of the flesh, are not the children of God, Rom. ix. 8. They that are in the flesh cannot please God, Rom. viii. 8. They that are Christ's have crucified the flesh, with the affections and lusts, Gal. v. 24. Now since to be born of the flesh, and born of the Spirit, points out sinners and saints, it is manifest these characters can-

not agree, the former to such only as were under the Old Testament, and the latter to those only that are under the New. No man that knows the Bible can say that such as lived under the Old Testament were all born after the flesh, or in an irregenerate state. Sanctifying grace was theirs, though generally not *so fully*, yet *as truly* as it is ours. And when should I have done, were I to adduce examples and texts in proof of this?

2dly. The apostle teacheth that the one kind of people were excluded from the heavenly inheritance, while the other were heirs, verses 30, 31. Nevertheless what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman, shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bond woman, but of the free, *i. e.* we are not excluded from, but rightful heirs of, the heavenly inheritance. Now let us consider who are heirs, and who not. In order to which, it will be proper to look back to the close of the preceding chapter, comparing it with the end of this. There the apostle says, if ye be Christ's, then are ye heirs. Here he teaches that the son of the bond woman shall not be heir; and shuts up all with this conclusion, So then, brethren, we are not the children of the bond woman, but of the free: *i. e.* we are not of those who are not heirs. From these two passages it is evident to a demonstration, that such as are not heirs, are not Christ's, and therefore not saints. It cannot be denied that to be Christ's, and to be heirs, are precisely of the same latitude; that none are heirs, unless they first be Christ's, and that all who are Christ's are also heirs. So our apostle's words imply, If ye be Christ's, then are ye heirs. Hence the argument is precisely this, whosoever are not heirs, are not Christ's, Gal. iii. 29. But the children of the bond woman are not heirs, Gal. iv. 30, 31. Therefore the children of the bond woman are not Christ's. The bond woman is one of the two covenants, Gal. iv. 24. Therefore her children are the children of one of the two covenants. But they are not Christ's children; hence it unavoidably follows, that they are

not the children of his covenant. Therefore that covenant whose children they are, is not his covenant, or in other words, is not the covenant of grace, but a covenant opposite to it, and what that is, let the unprejudised judge.

Thus it is proved that such as are not in Christ, are nevertheless under a covenant, a covenant by which they are excluded from the heavenly inheritance, and therefore a covenant which they have broken: for had they not broken it, it would not have excluded them. But if they have broken it, then surely it was made with them. And if made with them, it was so in Adam, since they are born under it; and if made with Adam, then it was the covenant of works, whereof we speak. Further, if the inheritance be not of the law, but by promise; then such as are not heirs, are the children of the law, not of the promise: but the former is true, Gal. iii. 18. and therefore the latter, Rom. iv. 14. Thus it is evident that the children of the bond woman, are the children of the law, or covenant of works; as those of the free, are the children of promise, or covenant of grace. Our apostle expressly says, If they who are of the law be heirs, faith is made void, and the promise made of none effect, Rom. iv. 14. But the latter is absurd, and therefore the former. They who are of the law are not heirs, and therefore not under grace, Rom. vi. 14. The children of the promise are counted for the seed, Rom. ix. 8. and therefore they only are heirs. We, says the apostle, are the children of promise, Gal. iv. 28. of the free woman, verse 31. and if so, then heirs; heirs of God, and joint-heirs with Christ, Rom. viii. 17. He teaches in the beginning of this chapter that the Old Testament saints were truly heirs. Noah is expressly called an heir of the righteousness which is by faith, Heb. xi. 7. Abraham was an heir through the righteousness of faith, Rom. iv. 13. and by parity of reason, so were all his believing seed under the Old Testament. Witness the comprehensive promise, I am thy God, and the God of thy seed, Gen. xvii. 7, 8. Jehovah himself was the portion of their in-

heritance, as the Psalmist speaks, Psalm xvi. 5. so far were they from being excluded as the children of the bond woman. Thus it remains true that the excluded and the heirs, point out sinners and saints. To them, and to none other, can these opposite characters agree. The irregenerate, born after the flesh, as was the son of the bond woman, are, like him cast out. For except a man be born again, he cannot see the kingdom of God, John iii. 3. They who do the works of the flesh shall not inherit the kingdom of God, Gal. v. 21. They are not Abraham's children, his spiritual children, John viii. 39. They are not counted for the seed, Rom. ix. 8. and therefore are not heirs. They are in bondage: in the gall of bitterness, and in the bond of iniquity, Acts viii. 23.; staked down under the curse, and bound over to everlasting burnings. Their being born after the flesh implies the sinfulness of their natural state; as their exclusion, from the inheritance, speaks the misery of that state. Their sin and their misery are set forth in few, but emphatic words, Rev. xxii. 15. Without, viz. without the gates of the celestial city, are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

But all things are quite otherwise with the saints. They are children, and if children, then heirs of God through Christ, Gal. iv. 7. Their heirship is inseparably connected with their sonship, Gal. iii. 29. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. So strongly connected these, that they cannot be torn asunder, no not by an angel's arm. Such as are Christ's, are as certainly heirs as he is. Being his brethren, his Father is their father, and his God their God, John xx. 17. Because he liveth, they shall live also, John xiv. 19., and where he is, there shall they be, John xii. 26. xvii. 24. Being born of God, they are children by regeneration, John i. 13. 1 Pet. i. 3.: being united to his Son, they are sons by adoption, John i. 12. Gal. iii. 26. An heir implies an inheritance. And what their inheritance is, may be,

learned from this epistle. They are heirs of God himself, chap. iv. 7. According to the tenor of the Abrahamic covenant, he is their God, Gen. xvii. 7. They are heirs of his kingdom, Gal. v. 21. James ii. 5. Heirs of life everlasting, Gal. vi. 8. Tit. iii. 7. 1 Pet. iii. 7. Heirs of salvation, Heb. i. ult. Heirs to an inheritance incorruptible and undefiled, &c. 1 Pet. i. 4. In one word, being the children of promise, Gal. iv. 28. they are also heirs of promise, viz. of the inheritance promised to Abraham, Gal. iii. 18, 29. Heb. vi. 17. For being of faith, they are blessed with faithful Abraham, Gal. iii. 9. In their regeneration sin begins to be destroyed; in their justification and adoption, its effects are averted; the former is their real state, in opposition to moral filth; the latter their relative, in opposition to legal condemnation. Being led by the Spirit, they are not under the law, Gal. v. 18. This law which they are not under, cannot be understood of the ceremonial law; for the Old Testament saints, who were certainly led by the Spirit, Neh. ix. 20. Psalm li. 11. cxliii. 10. Hag. ii. 4. were under it. Neither can it be meant of the moral law as a rule in the hand of the mediator, for that, they are commanded to fulfil, verse 14. and chap. vi. 2. It remains therefore that it must be understood of the law as a covenant of works. Compare Rom. vi. 14. Ye are not under the law, but under grace, chap. viii. 1. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit *.

* The freedom of the saints from the law as a covenant of works is plainly taught, Gal. v. 23. The apostle having mentioned the fruits of the Spirit in nine particulars in the preceding verse, immediately adds in this, against such there is no law. The true sense of which words is not, that there is no divine law against these holy dispositions, called the fruit of the Spirit, for who ever dreamed that there was or could be? The Galatians needed not to be informed that there was no law forbidding or condemning long-suffering, gentleness, goodness, meekness, and temperance. The truth is, the apostle having mentioned the precious fruits of the Spirit, goes on, by an easy transition from the abstract to the concrete, to describe their happiness, who, as trees of righteousness, are adorned with them. Against such persons, says he, there is no law. There is no condemnation to them who have these first fruits of the Spirit, and who accordingly walk not after the flesh, but after the Spirit. Rom. viii. 1. These fruits are so many incontestible evidences that they are not under the law, or that against them there is no law to condemn, or to cast them out, as is the miserable case of the children of the bond woman, chap.

Thus the opposite states of the two parties under the two covenants, not agreeing to saints under the Old Testament and under the New, but to saints and sinners, is a convincing evidence that these two covenants can be none else than those of works and of grace.

To sum up the strength of this part of the argument, and to drive this nail of the sanctuary as to the head, fastening it in a sure place, observe the following short chain of reasoning—The irregenerate are the children of the bond woman Hagar—But Hagar is one of the two covenants—Therefore the irregenerate are the children of one of these covenants. Hence it is undeniable that man in his fallen state is under a covenant, and that such a one as excludes him from the heavenly inheritance, and exposes him to the wrath and curse of God.—But if man in his fallen state be under a covenant, then it must follow that he was under the same covenant before he fell, for I hope none will say he he fell into a covenant. He was under its precept before he fell, as now he is under its threatening; for condemnation necessarily supposes transgression, and transgression, a law. Had not man been under a covenant before the fall, he could not have been condemned by it in consequence of his fall. As by his fall he is subject to its threatening, so had he stood, he would have enjoyed its promise. Thus, sinners being under a covenant which excludes them from the heavenly inheritance, it fairly follows that that nei-

iv. 21, 30. The apostle having given a catalogue of the works of the flesh, testifies that they who do such things shall not inherit the kingdom of God, Gal. v. 19—21. And now having, in like manner, presented us with a cluster of the fruits of the Spirit, infinitely more precious than the grapes of Eshcol, he also adds, that against such as have them, there is no law excluding them from the kingdom of God. I frankly grant the original words Κατὰ τῶν τοιούτων can be understood of things as well as of persons. But from the connection of purposes which the apostle had in view, I am persuaded that he meant the saints, not their graces; and that therefore τοιούτων is of the masculine gender. Compare 1 Tim. i. 9, 10. 2 Pet. i. 5—11. So the Dutch Translators understand it. So Beza in his version, and Tremellius in his translation of the Syriac version. I would only observe further, that according to several Greek copies, and the versions just now named, meekness and temperance are classed with the other graces in the 22d verse, the 23d consisting entirely of that important proposition, "against such there is no law." Which division is the most natural, I need not say.

ther is, nor can be any other than the covenant made with Adam in innocence, as representing all his descendants. And this is the true reason why our Divines quote this text in proof of a covenant of works made with Adam, and in him with his posterity.

Thirdly. The two opposite kinds of people mentioned in the context, as adhering to the two covenants, are described by their actions: and that in two respects, viz. with relation to God, and to one another.

1st The one desires to be under the law, Gal. iv. 21. glories in their obedience to it, chap. vi. 12, 13. and are therefore fallen from grace, chap. v. 4. The other desires to be under grace, and glories in nothing save in the cross of our Lord Jesus Christ, chap. vi. 14. That law which the one desires to be under, is not the law of Christ, mentioned chap. vi. 2. which the saint ought carefully to fulfil, chap v. 14. No: It is a law which stands in opposition to the promise, compare Gal. iv. 21, 23. that same law which is mentioned, chap. iii. 17. as opposite to the covenant which was confirmed in Christ: a law by which they desire to be justified, chap. v. 4. and therefore contrary to grace. Compare Acts xiii. 39. Rom. vi. 14. True, they do not desire to come up to the purity and perfection of this law, they would reduce its demands to their own abilities, and then expect life as the reward of their works. Thus they discard Christ, his righteousness and grace. Not so with the other, the opposite people. They desire to be under grace. So much is implied in the apostle's interrogation, verse 21. Tell me, ye who desire to be under the law, do ye not hear the law. And this he strongly expresses, chap. vi. 14. God forbid that I should glory save in the cross of our Lord Jesus Christ. The one people appealing to the law, by that they must be judged; the other appealing to grace, by it they stand. Can these characters agree to any other than sinners and saints? Can it be said of the Old Testament saints that they desired to be under the law, as it stands opposed to the promise? No, truly. David could say that the covenant was all his desire,

2 Sam. xxiii. 5. Can it be even said that they desired the Old Testament dispensation in preference to the New? The very contrary is the truth, Matt. xiii. 17. Luke x. 24.

2dly. The one are a persecuting people, the other the persecuted. So our apostle characterises them, verse 29. As then he that was born after the flesh, persecuted him that was born after the Spirit, even so is it now, *i. e.* as it was in Abraham's day, just so is it in ours; they that are born after the flesh, persecute them that are born after the Spirit. Do not the actions of the one party, no less than their birth, speak them to be sinners in their natural state? If love to the saints is the most convincing sign of saintship, what can the persecution of them be, but an evident token of such as are in a state of perdition? Phil. i. 28. The children of the one covenant persecute those of the other, which may serve as a thousand arguments to prove that these two covenants neither are, nor can be, any other than the covenant of works, and the covenant of grace. To explain them of different dispensations of the same covenant, is in effect to set one part of Christ's kingdom or subjects, against another, a thing which must issue in the destruction of the whole. Persecution is the native offspring, the first-born indeed, of enmity in the heart. And whence arises this enmity against the children of the free woman, the children of the one of the covenants? It is because they have forsaken the old covenant, and cleave unto the new, thus bearing testimony against the other party who do not. Or, as an apostle expresses it in the case of Cain and Abel, it is because the works of the one are evil, and those of the other righteous, 1 John iii. 12. Why did Ishmael persecute Isaac? Because he was the son of the promise, in opposition to him. Will Isaac and his mother, might he say, boast of a promise in opposition to my birth-right? What folly! Am not I the first-born, and will not all the principles of common sense, and of natural justice vindicate my title to the inheritance?

Thus the children of the flesh persecuted the children of the Spirit in our apostle's time, and derided their folly in expecting the heavenly inheritance, on the footing of a promise, and not by the works of the law. As our apostle is express that they were such as were born after the flesh, *i. e.* as was proved above, sinners in their natural state, who persecuted such as were born after the Spirit; so likwise his fellow-traveller, the evangelist Luke, is equally express, that the Jews the carnal seed of Abraham, were the ring-leaders of those who persecuted the Christians, his spiritual seed, Acts vi. 9—14. xiii. 50. xiv. 2. xvii. 5—13. xxi. 27. The Jews, the carnal seed, persecuted the first-born among many brethren; This is the heir, said they, come, let us kill him, Matt. xxi. 38. and they raged against his followers. The whole mystical body, head and members, were the objects of their wrath. Hear the apostle's own words, 1 Thess. ii. 14, 15. The Jews both killed the Lord Jesus, and their own prophets, and have persecuted us. These children of the bond woman have persecuted us, the children of the free.

Thus the pedigree, the state, and the actions of the two different kinds of people mentioned in the context, as cleaving, the one to the one covenant, and the other to the other, proves the one people to be sinners, the other to be saints, and of consequence, the one covenant to be that of works, and the other to be that of grace.

The Tenth and Last argument I shall adduce, in proof that the two covenants mentioned in the text are the covenants of works and of grace, and not the two Testaments, is drawn from the consequences, I had almost said, the absurdities of the opposite doctrine. For if by the two covenants be meant, the two Testaments, then the unity of the epistle is broken. Through the whole of it the opposition is stated betwixt the covenant of works and the covenant of grace, together with their respective issues, their adherents, and the principles whereby they are actuated.

Thus, the gospel of Christ, and another gospel, chap. i. 6, 7.

Justification by works, and by faith, ii. 16.

Dying to the law, and living unto God, ii. 19.

Law and grace, ii. 21.

The works of the law, and the hearing of faith, iii. 2.

The flesh and the Spirit, iii. 3.

The law and the gospel, iii. 8, 10.

The curse and the blessing, iii. 13, 14.

The law and the covenant of promise, iii. 17, 18.

Heirs and non-heirs, iv. 30, 31.

Liberty and bondage, v. 1.

The law and Christ, v. 4.

Destruction and life everlasting, vi. 8.

Glorying in the flesh, and glorying in Christ's cross only, vi. 13, 14.

In all these instances the opposition is in effect the same. Therefore if the two covenants be meant of the two Testaments, then the subject and the opposition are quite different from what they were either in the foregoing, or are in the following part of the epistle. Then also the law and the promise, chap. iv. 21, 23, 28. will not signify the same thing with the law and the promise, chap. iii. 17, 18. The two typical mothers must signify the two Testaments, and the two typical sons, Old and New Testament believers. Then it will follow that Old Testament saints were the sons of Hagar, the bond woman; not the children of promise: that they were born after the flesh, and not heirs of the kingdom of God. But if these consequences cannot be admitted, neither can that doctrine which they so unavoidably follow.

Thus, from the character of those to whom the apostle wrote, from the immediate scope of the context, from the unity of this epistle, from the express opposition betwixt the promise to Abraham and the law from mount Sinai, from the two allegorical mothers, from their two typical sons, from the two mounts, or the two cities, from the nature of the two covenants themselves, from the pedigree, state and actions of the two different

kinds of people adhering to these two covenants, and finally, from the consequences of the contrary doctrine; from each of these apart, and much more from them all in connection, it is fairly proved that the two covenants mentioned in the text are no other than the covenant of works and the covenant of grace.

Before I proceed to improve this part of the subject, it will not be improper to answer some objections which may be made to what has been taught above.

Objection 1st. First. It may be said that the apostle is stating the difference betwixt the Old and New Testaments, while he so expressly mentions the difference in some particulars betwixt the saints under the one, and those under the other, Gal. iii. 23, 24, 25. chap. iv. 1, 2, 3.

To this we answer, That the apostle having mentioned the promise and the law, chap. iii. 16, 17. and having to do with such as were cleaving to the latter in opposition to the former, and thus opposing the design of God in both, he shows them that that important period was now come, in which the one was accomplished, and the Sinai dispensation of the other ended. The promise was made to Abraham 430 years before the giving of the law to Moses. That law was added to the promise, till the Seed should come to whom the promise was made, chap. iii. 19. and that seed was Christ, verse 16. He therefore being come, the law, in that particular dispensation of it, was no longer to continue added to the promise. He had given it all it could demand, and why should its thundering voice be heard any more? Before faith came, says the apostle, verse 23. *i. e.* before Christ the object of faith came, we were kept under the law, viz. under the Sinai dispensation of the law, which was still crying, Give, give, and denouncing curses on every one who did not give it perfect obedience. We were shut up unto the faith, the Christ, who should afterwards be revealed. By faith here must be understood the doctrine of faith as revealed by Christ's personal ministry; or the truth which faith believes. It was the Baptist's testimony

that the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17. viz. the truth to be believed, or the doctrine of faith. There it is said the truth came, here that faith came. That faith here implies the doctrine of faith as revealed by Christ, is evident from what our apostle says, chap. i. 23. That he preached the faith which once he destroyed, viz. the doctrine of faith concerning a crucified and a risen Jesus. Before faith came, says he, we were kept under the law, viz. of Moses; shut up unto the faith which should afterwards be revealed, viz. by Christ, who came and preached peace to them who were afar off, and to them that were nigh, Eph. ii. 17. Faith may be said to come by Christ in the same sense as he is said to have brought life and immortality to light, through the gospel, 2 Tim. i. 10. viz. brought them to greater light than under the Old Testament. In one word, the faith which is said to come, is the same which was once delivered to the saints, Jude 3. viz. the doctrine of faith delivered to the church by her risen Redeemer. Compare Acts i 3. 1 Cor. xi. 23. Gal. ii. 7. 1 Tim. vi. 20. 2 Tim. i. 13, 14. and ii. 2. We were shut up as in a kind of prison, hedged around with ceremonies. Through that middle-wall of partition we gave many a wishful look for him who was to break it down. As at the prison door we stood and cried, Until the day break, and the shadows flee away, make haste my beloved, and be thou like a roe, or a young hart upon the mountains of Bether. The law, says the apostle, verse 24. was our school-master, *until* Christ (so the word may be rendered, *Leigh's Critica Sacra*, page 81.) that we might be justified by faith. But after that faith is come, *i. e.* Christ embraced by faith, we are no longer under a school-master. The law by its rigorous demands furrowed our backs, and lashed us to Christ, but he being now come, and we having believed in him, we are delivered not only from the curse, but also from the Sinai dispensation of the covenant of works I say the Sinai dispensation of the covenant. For as the covenant of grace has been under various dispensations, so also that

of works. (*Pemble's Works*, p. 215.) The first was to Adam in innocence; the second was from Adam to Moses; the third from Moses to Christ; and the fourth from Christ to the end of the world. It is manifest that as the covenant of grace is dispensed in another way now than before Christ, so also the covenant of works; the hand-writing which was against the church being now blotted out, taken out of the way, and nailed to the Redeemer's cross, Col. ii. 14. Thus the apostle, in stating the opposition betwixt the two covenants, was naturally led to observe that important æra when *he* came in whom all the promises of the one are yea and amen; and in whom all the requisitions of the other are satisfied to the full.

Object. 2d. Secondly. It may be objected, that according to the apostle himself, the children, the heirs, were in bondage, chap. iv. 1, 2, 3. and that therefore that bondage to which the Sinai covenant gendered was not the bondage of the covenant of works, nor of consequence was it such a covenant.

To this we answer, That saints under the Old Testament were indeed under a kind of bondage, but very different from that peculiar to the children of the bond woman, under the curse of the Sinai covenant. The bondage of the one was that of children under age; the bondage of the other was that of those who are not sons, but servants. The one was such a bondage as is consistent with being an heir, the other a bondage proper to those who are not heirs. Compare the apostle's words concerning both, chap. iv. 1, 2, 3. Now I say that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors, until the time appointed of the father: even so we, when we were children were in bondage under the elements of the world (the rudiments put into our hands by the school-master, the law.) Verse 30th. The son of the bond woman shall not be heir. Every kind of bondage, as we have just now seen, is not inconsistent with sonship, else there would not be a saint on earth. Even under the New Testament, we are in a

state of comparative bondage. We have not yet entered into the glorious liberty of the sons of God in its fullest extent, Rom. viii. 21. Compared with Old Testament saints we are men; compared with what we shall be after the resurrection, we are but children. The same apostle teaches both, 1 Cor. xiii. 11, 12. Eph. iv. 13. The church was in a state of minority under the Old Testament, compared with the New. The promised Seed, who was to be given for a covenant to the people was not then come. In this sense, the church had not yet entered upon the inheritance; she had not yet got him who is all in all to his people. The heavenly possession was not yet purchased. And though all the departed saints had entered heaven in virtue of his right who was to come, he had not yet entered it in their name and nature as their representative and head. Not a farthing of the church's debt was yet paid. And hence, O! what lookings and longings for the generous Surety. Not one of all the Old Testament saints could say, My debt is actually paid. From such a bondage, we under the New Testament are happily delivered. We can now echo back to Christ on the cross, and with loud hosannas, cry, IT IS FINISHED.

Object. 3d. Thirdly. It may be objected, that circumcision, a rite which belonged to the Old Testament, is mentioned again and again by the apostle, and that therefore he was not stating the opposition betwixt the two covenants, but the difference betwixt the two Testaments: For circumcision was a seal of the covenant of grace, not a part of the covenant of works, Acts vii. 8. Rom. iv. 11.

To this we answer in three things. 1st. That circumcision, as all the other ceremonies, was not now, what it was of old, when ordained by God. The end for which it was appointed was now come, and therefore it itself was to be laid aside. The ceremonies were shadows, but now when the Sun of Righteousness was risen, they behoved to flee away. They were a shadow of good to come, Col. ii. 17. Heb. x. 1. But when that good, Christ in the flesh, was come, these shadows

lost their use. Christ and the ceremonies could no more stand together at one and the same time, than a body and its shadow can be in one and the same place. From the moment of his resurrection they ceased to be obligatory before God. Before he came they were lively, during his personal ministry on earth they were dying, at his resurrection they were dead; and ever after that, when urged as necessary to salvation they became deadly. They were no more figures, but rivals, of Christ Before his incarnation they spoke the truth, for they said, he was to come. But using them as the Galatians did, or as the Jews do at this day, they and their language are a lie, for they say he is still to come, who is come already. In the one case they brought the best, in the other they bring the worst, of tidings. They are now beggarly elements, as the apostle styles them, Gal. iv. 9. There is nothing of Christ the true riches in them. They are crying, Give, give, after all that the Surety has given. Before Messiah's coming the ceremonies were as the swaddling clothes in which he was wrapt; but after it, they resembled the linen clothes which he left in the grave. Christ was in the one, not in the other. From all this it appears that the apostle in mentioning circumcision, does not regard it as an ordinance of God, for that it was no more, but as a piece of will-worship, a denial of Christ in effect. Therefore as Hezekiah of old broke the brazen serpent, originally a type of Christ, and called it Nehushtan, when the people had perverted it to idolatry, 2 Kings xviii. 4.: So our apostle tells those who pleaded for circumcision, that Christ should profit them nothing, Gal. v. 2, and changes its name, calling it concision, or a cutting off from God and his church, Phil, iii. 2.

2dly The Judaizing teachers and their followers trusted in circumcision as a piece of law-righteousness, in order to their acceptance with God: they did not use it as a seal of the covenant of grace, as Abraham and the Old Testament saints did. And for this reason it bound the one to fulfil the whole law as a covenant of

works, while it sealed the deliverance of the other from that law as a covenant.

3dly. Let it be observed that the ceremonies, and therefore circumcision, are to be considered in two opposite respects, viz. as related to the law, and as connected with the gospel. Some who stand high in the rank of sacred literature and of orthodoxy call the one their legal relation, the other their evangelical. In the one sense they were as an appendix of the law or broken covenant of works; in the other they were appendages of the covenant of grace*. In the one sense they are opposed to Christ: in the other subordinate. Considered in the one view they were the glasses of our guilt and misery: in the other the symbols of our deliverance. The apostle mentions both, Heb. x. 1, 3. In the sacrifices there was a shadow of good things to come. And in them also there was a remembrance again made of sins every year.

In the former sense, they were mirrors wherein Christ was exhibited to view: in the latter they were memorandums of guilt; and accordingly called a hand-writing, Col. ii. 14. A hand-writing implies two things, viz. that a debt is contracted, and that it is not yet paid. Circumcision, for instance, which stood at the head of all the ceremonies, was as a hand-writing in the person's own blood, that he was a sinner, and that justice was not yet satisfied, and in every sacrifice the acknowledgment was renewed. Now, to plead for circumcision after Christ had blotted out the hand-writing, taken it out of the way, and nailed it to his cross; to urge it after all this, as the Galatians did; what was this but to cleave to the ceremonies as they stood related to the law, or covenant of works? Such a practice was a writing with their impious hands what Christ had blotted out, a tearing from the cross that bond which he had nailed to it; a saying in effect that he had not paid their debt, and that therefore they themselves ought,

* Dutch Translators on Heb. viii. 7. Turretin de Satisf. p. 224, 238, 243. Institut. Theol. vol. ii. loc. 12. quest. 8. paragraph 8, q. 12. par. 18. Witsius Economy, Eng. Version, vol. iii. p. 1184, 1185.

and would. Thus, thus they put their neck under the yoke of the covenant of works.

Object. 4th. Fourthly. It may be objected, that the law is not contrary to the promise, since the apostle rejects such a thought, with a God forbid, Gal. 3. 21.

To this we answer, That the law in its own nature, and as perverted by sinners, is contrary to the promise: but in the intention of God the lawgiver it is not. In its own nature it bore a method of obtaining the inheritance, so far different from that of the promise, that it was inconsistent with it. Gal. iii. 18. For if the inheritance be of the law, it is no more of promise. None can be saved partly by the one, and partly by the other; whosoever cleaves to the one, thereby gives up, in the judgment of God, all pretensions to be saved by the other. Rom. iv. 14. For if they who are of the law be heirs, the promise is made of none effect.

They are so contrary in their nature that the one promiseth nothing but upon conditions now insuperable to us; the other promiseth all things, grace and glory, the means and the end; the one is inexorable in its demands, the other absolutely free in its gifts. The law is also contrary to the promise, as it is perverted by sinners. They look to it for life; while, sensible of their inability to come up to its high demands, they ought to cleave to the promise. They think that by their lame obedience to the law, they may obtain the promised life. In all this they act contrary to God's design in giving the law from Sinai. There he gave not in contradiction to the promise made to Abraham, but in subserviency to it, to shew unto sinners their transgressions and their guilt; and of consequence to drive them unto Christ. Had it been given as another way of obtaining the inheritance, truly the promise had been disannulled, God would not have been one, one in purposes and actions, and the law would have been against the promises.

Object. 5th. Fifthly. It may be said that the apostle intimates there was no law which could give life, and therefore no covenant of works promising life to perfect

obedience, and of consequence the doctrine of the two covenants must fall to the ground. Gal. iii. 21. If there had been a law given, which could have given life, verily righteousness should have been by the law. Does not this imply that no such law was ever given?

To this we answer, If the law cannot now give life, from the beginning it was not so, for it was ordained to life, Rom. vii. 10. That it cannot give life, is not the fault of the law, but of the violators. If it could not give life upon condition of perfect obedience, then the young man in the gospel could not have entered into life by keeping the commandments, Matt. xix. 17. Then it would not be true that the law was weak through the flesh, Rom. viii. 3. but weak in and of itself. To understand our apostle, therefore, let us compare Gal. iii. 21. with the preceding context. There are two givings of the law mentioned in scripture; one to Adam in innocence, another to Moses on mount Sinai. The one was more than 2000 years before the promise to Abraham, the other 430 years after it. When given the first time, it was able to give life, but not when given the second time; inasmuch as it was then a broken law. It is evident that the apostle speaks of the law not as given to Adam, but to Moses; given hundreds of years posterior to the promise. He speaks of a law that was added not to give life, but because of transgressions which entered, that the offence might abound, Rom. v. 20. which was added by way of subserviency to the promise, as Hagar was a handmaid to Sara; a law ordained by angels in the hand of Moses, a typical mediator. Hence the giving of the law, verse 21st must be the same, with the adding, with the ordaining of it, verse 19th. He does not therefore speak of the law as it was from the beginning, but as it was 430 years after the Abrahamic covenant. Compare with this, Rom. v. 13. Until the law, sin was in the world, *i. e.* until the law was given by Moses. For otherwise the law behoved to be before sin, because where no law is, there is no transgression, Rom. iv. 15.

So much for answer to objections. Having thus

shown that the two covenents mentioned in the text, are not the two Testaments, but the covenants of works and of grace, let us now attempt to improve this part of the subject. And what can more naturally occur, than to observe in the

1st Place, That the covenants and the testaments must not be confounded, being things so vastly distinct. The one covenant only is Christ's: both the Testaments are his. The one covenant was made with him: the Testaments were made by him. The Old immediately after the fall: the New in the fulness of time, when he was made flesh. There is an essential difference between the two covenants: but a modal only between the two Testaments. The former differ as did Sara and Hagar: the latter as did Isaac a child from Isaac a man. The covenant of works had nothing testamentary in its nature, all its promises turning purely on the obedience of the party with whom it was made. The covenant of grace necessarily includes a testament; all its blessings being freely bequeathed by Jesus Christ the testator. As made between the Father and the Son, it has the nature of a federal transaction: as made over unto us, it has that of a testamentary deed. In the former case it was made between equals, and that on the most onerous terms: in the latter it is made by the God-man in favours of sinful dust and ashes. The testament presupposes the covenant, as the superstructure the foundation; or as the manner of a thing does the thing itself. The covenant of grace is one: the Testaments are two. The manner in which the covenant was administered before the coming of the Son was the Old Testament: that in which it is administered since he came, is the New. The former was confirmed by the blood of the typical sacrifices: the latter by his own blood. Some ordinances and promises were peculiar to the Old Testament: some common to it with the New. The passover and the promise respecting Messiah's first coming belonged to the former class: prayer and the promise of the Spirit to the latter.

To confound the two Testaments with the two covenants, as it is an egregious error, so productive of most pernicious consequences. Hence it is that the state of Old Testament believers has been so much misrepresented by some. The truth is, these two dispensations differ only as the dawning from the day; and those who were under them, as children from the adult. To know when the covenants are opposed, and when the Testaments, serves as a key to unlock the cabinet of precious truth. Inattention to this, has, in several instances, led the chosen and faithful into mistakes, as to the meaning of particular passages. The leading view of our apostle in his epistles to the Romans and Galatians, is to state the difference between the two covenants; and in that to the Hebrews, the difference between the two Testaments. In Rom. v. 14—21. he runs the contrast between the two Adams, the offence of the one, and the obedience of the other, together with the consequences of both. But in the epistle to the Hebrews, the opposition is between servant and son, chap. iii. 5—6; priest and priest, chap. v. 1—5; priesthood and priesthood, chap. vii. 11, 12, 24.; surety and surety, chap. vii. 20.—22; sacrifice and sacrifice, chap. ix. 25, 26.; blood and blood, chap. ix. 12.; sanctuary and sanctuary, chap. viii. 2. and ix. 1, 8.; vail and vail, chap. vi. 19. ix. 3—7 and x. 19, 20.; ministry and ministry, chap. viii. 4—6. and x. 11—14.; mountain and mountain, chap. xii. 18—22. The opposition between the two Testaments is the same as in all these instances. It is to be observed, however, that the two Testaments are according to our version, called two covenants in the 8th of the Hebrews. This appears with the most convincing evidence from the 9th chapter, which is nothing but a continuation of what the apostle had begun in the 8th. The first covenant, says he, had a worldly sanctuary, chap. ix. 1. True, the word covenant is a supplement here. But that it is justly supplied, appears from the close of the 8th chapter. In that he saith a new, he hath made the first old, where it is evident as the

light, the word covenant must be understood. The apostle having been so expressly contrasting the two covenants or Testaments, chap. viii. 6—9. the word Tabernacle cannot be the proper supplement. For then the reading would be, the first tabernacle had a worldly sanctuary, which is a palpable tautology, that tabernacle being itself the worldly sanctuary. The various particulars specified by the apostle, the candlestick, the table, the shew-bread, &c. are so many demonstrations, that the sanctuary here, is not the garden of Eden, where our first parents paid divine honours to their Maker, but the Mosaic tabernacle, the centre of worship under the Old Testament dispensation, chap. viii. 5. It also merits our observation, that in chap. ix. 15. the apostle distinguishes the new Testament from the first Testament, and as he himself argues, chap. viii. ult. a new Testament implies that the first was the old. He further tells us that the first Testament was not dedicated without blood, chap. ix. 18—20. implying that the second behoved to be dedicated by blood also. These passages clearly evince that the two covenants in the 8th of the Hebrews, are the same with the two Testaments mentioned in the 9th, the one taking place under the one priesthood, chap. vii. 11. the other under the other, verse 12, 24.: The one made by the instrumentality of Moses, the typical mediator; the other by Christ the true: The one respecting the Israelites, when they came out of Egypt, Hag. ii. 5.; the other relating to all nations to whom the word of salvation is sent, Mat. xxviii. 19.: The former confirmed by the blood of calves and of goats, called therefore the blood of the Testament, Heb ix. 20.; the latter by Christ's own blood, called therefore the blood of the new Testament, Mark xiv. 24. The first took place under the first tabernacle, Heb. ix. 8.; the second takes place under the true, chap. viii. 2. and ix. 24. All this coincides with what we read, chap. x. 9. He taketh away the first, that he may establish the second. When Christ is called the surety of a better testament, chap. vii. 22. the

meaning is, that he is surety under the new or better Testament, chap. viii. 6. and ix. 15. in opposition to the priests under the Old Testament which was comparatively faulty, chap. vii. 19. viii. 7. Had our translators rendered the word, *covenant*, throughout the whole of this epistle, the matter had been much clearer, than by rendering it sometimes testament and sometimes covenant.

2dly. From what has been said, we may see that the doctrine of the two covenants, the one of works, and the other of grace, is entirely scriptural and divine. Such the aversion of some, that they have treated it as if coeval only with the Westminster Confession of Faith. But from what has been already advanced, it evidently appears to be as ancient as the apostolic age, nay, as the days of Adam. The promise to Abraham was in effect the repetition of that made in the garden, concerning the Seed of the woman. And the one being a covenant, Gal. iii. 17.: so must the other The law given from mount Sinai was a covenant, as distinct from the Abrahamic, as works from faith, or a law from a gratuitous promise, Gal. iii. 2, 18. and iv. 24. Now the apostle teaches that this law is become weak, only through the flesh, or the depravity of human nature, Rom. viii. 3. which evidently implies that it was strong, and existed as a covenant in the state of innocence. I grant we do not find in scripture the terms covenant of works, and covenant of grace. But we frequently find what is every way equivalent. Our apostle uses the word covenant with respect both to the law and to the promise, as we have just now seen, and therefore we may justly call the one the covenant of the law, and the other the covenant of promise. In his epistle to the Romans he speaks of the law of works and of the law of faith, chap. iii. 27. which can be nothing else but the law and the promise, inasmuch, as by works the law is fulfilled, and by faith the promise embraced, Rom. iii. 25, 28. and iv. 13, 16, 19, 20, 21. Therefore we may call the one the covenant of works, and the other the covenant of faith. But

faith being uniformly ranked with grace, as bearing the same opposition with it unto works, Rom. iv. 16. Gal. iii. 2, 9, 10. Eph. ii. 2, 8, 9 why may we not call that covenant which we embrace by faith, the covenant of grace? Add to this, that it is expressly called the covenant of his Peace who hath mercy on us, Isa. liv. 10.: and if so, well may it be called the covenant of grace, a thing which in the epistles is so frequently mentioned as inseparable from peace, Rom. i. 7. 1 Cor. i 3. 2 Cor. i. 2. Gal. i. 3. Eph. ii. 2. Phil. i. 2. Col. i 2. 1 Thess. i. 1. 2 Thess. i. 2. Rev. i. 4. The doctrine of the covenants of works and of grace being as certainly, and much more clearly, contained in the scriptures, than was the resurrection in the books of Moses, why may we not use the terms? They are fully as scriptural as Trinity, satisfaction, and sacraments, which however few or none of the lovers of truth would wish to see laid aside.

I would further observe, that the doctrine of the two covenants is expressly taught by Moses in Deut. xxix. 1. where we read. These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb. Here we have two different covenants One made with the Israelites in the land of Moab, and another which had been made with them in Horeb, *i. e.* at Sinai. The latter covenant cannot be understood as a renewing of the former. For it is expressly called a covenant, besides the covenant made in Horeb But every body knows, that renewing an old covenant, is not making another beside it. That the covenant made with Israel in the land of Moab was the covenant of grace, appears from verse 12, 13. where we read of an oath accompanying it: a thing which had no place in the covenant of works. It was such a covenant whereby Israel became a people to the Lord, and he a God unto them: such a covenant as he had sworn to Abraham, to Isaac, and to Jacob: and therefore the covenant of grace. That it was the covenant of grace is evident also from the gracious pro-

mise it contains, mentioned chap. xxx. 6. for the words of this covenant do not end till the close of that chapter. Compare chap. xxix. 1. with xxxi. 1. That promise runs thus, The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. This promise is all grace, and therefore so must that covenant be to which it belongs. The one covenant promiseth what the other demandeth, viz. that such as are under its gracious influence shall love the Lord their God, with all their heart, and with all their soul. That this latter covenant made with Israel in the land of Moab was the covenant of grace, appears beyond all dispute, when we compare its solemn declaration chap. xxx. 11—14. with Rom. x. 6, 7, 8. There the apostle having told the Romans how Moses describeth the righteousness of the law, viz. that the man who doeth these things shall live by them, tells them further that the righteousness of faith speaketh in a very different style, which speech he quotes from Deut. xxx. 11—14. From these two passages it is plain, that the two covenants mentioned, Deut. xxix. 1. are as opposite as the righteousness of the law, and the righteousness of faith, and that therefore the one was the covenant of works, promising life to the DOER, Lev. xviii. 5.: The other the covenant of grace, promising not only life to the believer, but also to circumcise the elect sinner's heart that he may believe, Deut. xxx. 6. Suffer me here to subjoin the words of an eminent Divine. "Though Moses had most of all preached the law, and given it at mount Sinai, and had hid the gospel under the types and shadows of legal ceremonies, yet now when he was to die, he doth, through the Holy Ghost coming upon him, preach the gospel, and deliver the covenant thereof clearly and plainly to the Jews; for so you may read, Deut. xxix. 1. that he calls it the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. It is another covenant, and there-

fore the apostle pertinently quotes the words of this last great sermon of Moses, to distinguish the covenant of works and the covenant of grace." (*Goodwin's Works*, vol. iv. part 3d. page 41.)

3dly. I observe that a number of things occur in holy scripture, which necessarily imply the two covenants: and that accordingly they present themselves to us by twos: the one always referring to the one covenant, and the other to the other.

1st. We read of two ministrations, 2 Cor. iii. 6—9. The one is called the letter that killeth, the other, the Spirit that giveth life: the one, the ministration of death, the other, the ministration of the Spirit: the one, the ministration of condemnation, the other, the ministration of righteousness. These two ministrations are nothing else but the two covenants. For what else but the covenant of works, the broken covenant, can be the ministration of death and condemnation? as nothing but the covenant of grace can be that of life and righteousness. The ministration of death is the covenant from mount Sinai, for it is expressly said to be written and engraven in stones, pointing at the law written on tables of stone. Now this law is the ministration of death and condemnation, not simply as a rule of manners, else all who are under it as such would be condemned; but as a covenant broken by all Adam's posterity. The death here cannot be meant of temporal death, which was inflicted on the despisers of Moses' law, Heb. x. 28. for it is a death set in opposition to that life which the Spirit giveth. But that being spiritual and eternal, so must the death. If the death ministered were temporal, the life could be of no greater latitude. Compare 1 John v. 12. He that hath the Son hath life: and he that hath not the Son of God hath not life. Jude 19. Sensual, having not the Spirit. The covenant of works is the ministration of death, viz. of a moral death in opposition to sanctification, in as much as it stands in the way of all sanctifying influences coming to a sinner, aye and until it have either the Surety's bond of payment, or his actual satisfaction. It is

the ministration of condemnation, in opposition to justification; inasmuch as it binds over the sinner to suffer all the vengeance due to his disobedience. But the covenant of grace is the very reverse of both these. It is the ministration of the quickening Spirit, inasmuch as it gives that Spirit to sinners dead in their trespasses, and thereby raises them from their spiritual death. It is the ministration of righteousness, inasmuch as it brings near the surety-righteousness of Jesus Christ, by the imputation of which only, sinners are freed from condemnation.

Let it be further observed under this particular, that though the New Testament be mentioned in the 6th verse, and the Old in the 14th, yet the two ministrations do not signify the two Testaments. For the Old Testament neither was nor could be the ministration of death and condemnation. It was Christ's Testament, no less than the New. There neither was nor could be another testator than Christ; and the great blessings which he bequeathed were the Spirit and righteousness. The covenant of works, however, the ministration of death written and engraven on stones, was awfully delivered from mount Sinai under the Old Testament dispensation, to excite sinners to flee to him in whom only they can have righteousness and life. The Old Testament was the old dispensation of the covenant of grace. But no dispensation of that covenant could ever be the ministration of death and condemnation. The covenant of works only *is so.* *(See the Dutch Annotations on the place.)*

2dly. We read of two Adams, 1 Cor. xv. 45—49. As the one is called the first man, the other is called the second, even the Lord from heaven. Now, as there were innumerable multitudes of men between the first Adam and him, it is plain that he is called the second man, for some very peculiar reason. And what else can that be, but because he is the Representative and Father of all his spiritual seed, as the first man was of all his natural seed? The one is the head, the federal head of the earthy men, the other, of the heavenly.

Since the one is called the second man, not because he was the second in the order of creation, but because he was the second public head; it follows that the other is called the first man, not because he was first created, or in opposition to his descendants, but because he was the first public head, in opposition to Christ the second. The first Adam broke the first covenant, Hosea vi. 7. The second Adam is the Surety and Mediator of the second. Thus the two Adams are the heads of the two covenants. The one the representative of all who are under the covenant of works, communicating his image unto them: the other the representative of all who are under the covenant of grace, and communicating his image unto them. By the one man's disobedience many were made sinners, and by the obedience of the other, many shall be made righteous, Rom. v. 19.

3dly. We read of two creations. By the one we are created in the first Adam, and under his covenant; by the other, we are created in Christ Jesus the second Adam, and made to enter into his covenant, Eph. ii. 10. By the one we are formed after the likeness and image of the first Adam, Gen. v. 3.: by the other we are conformed to the image of the second, Rom. viii. 29. Eph. iv. 24. Col. iii. 10. By the one we are destitute of original righteousness, shapen in iniquity and conceived in sin, Psalm li. 5.: by the other, a clean heart is created within us, and we are created unto good works, Psalm li. 10. Eph. ii. 10. By the one creation we get a living soul: by the other we get the quickening Spirit, and are made alive unto God through Christ Jesus, 1 Cor. xv. 45. Rom vi. 11. Eph. ii. 5. Col. ii. 13. By the one we are creatures endowed with sense and reason: by the other we are new creatures, having a principle of spiritual life, 2 Cor. v. 17. Gal. vi. 15. By the one we have the stony heart: by the other we get an heart of flesh, Ezek. xxxvi. 26. By the one we are fitted for converse with this world: by the other our conversation is in some measure in heaven already. The one creation supposes the breach of the first covenant, as the other does the fulfilling of the second.

Deny the two covenants, and ye can give no satisfying account of the two creations. It is with a view to the second creation that God is called the faithful Creator of his people, 1 Pet. iv. 19. He is faithful to his promise in creating them in Christ Jesus, and equally faithful in preserving them when thus created. The beauty of this creation shall never be lost, nor shall the new creature fall from his happy state, for so has the faithful Creator promised, Jer. xxxii. 40. John x. 28. He will preserve the work of his own hands. (*Charnock*, vol. ii. p. 171, 659.) The luminaries of heaven shall be extinguished, but the light of life never shall. Sun and stars shall be struck out of the firmament, so to speak, but the spark of grace in the heart shall never die.

4thly. We read of two births, John i. 13. and iii. 3—8. which must certainly imply the two covenants. In the one birth we are born of the flesh, *i. e.* in a sinful corrupt state: in the other we are born of the Spirit, *i. e.* we get a new, a holy nature, from the Spirit of all grace. By the one we are born unto trouble: by the other to an inheritance incorruptible, and undefiled, and that fadeth not away. The one being a miserable birth, common to all mankind, and prior to any actual sin of ours, necessarily supposes some previous and public offence for which we are thus punished, and therefore some public person in whom we offended, and who therefore was our federal head. The other birth as necessarily implies that there was some public person, a second head, who expiated not only that public, but also all our personal transgressions, and thereby obtained for us the benefit of the second birth. By the one birth we are the children of the first Adam and his covenant: by the other we are the children of the second Adam and his covenant. By the one we are the seed of the serpent, the devil, Gen. iii. 15. John viii. 44.: by the other, the seed of the woman, the seed of Abraham, the children of God, Gal. iii. 26—29. In the one we put on the old man, a corrupt nature: in the other we put off the old man and put on the new, a holy nature, Rom. vi. 6. Eph. iv. 22, 24. In consequence of

the one, we have a law in our members, sin reigning in our mortal bodies, Rom. vi. 12. and vii. 23.: in virtue of the other, we have a law in our mind, even the law of God, written with his own finger in our hearts, Rom. vii. 23, 25. Heb. viii. 10. As born of the flesh, we have a propensity to evil: as born of the Spirit, an inclination to good. From these two births arise the two opposite principles in the saints during this their imperfect state: the new struggling against the old, but never able entirely to overcome it.

5thly. We read of two husbands, Rom. vii. 1—6. The one husband is the law: the other Christ. None can be married to both at one and the same time. The law must be dead to the sinner, and he to it, ere he can be married to Christ; which undeniably evinces that this law is neither the ten commandments, as they are the law of Christ; nor the ceremonies as they were typical of him. Not the former, for by being married to Christ, we become subject to the law of our husband, under law to Christ, 1 Cor. ix. 21. Not the latter, for in that sense they were a great part of the Old Testament gospel. And all the Old Testament saints, adhering to these ceremonies as figures of him who was to come, were married to the Lord, Isa. liv. 5. lxii. 4, 5. Therefore by the law here opposed to Christ, must be understood the law as a covenant of works. That law, which though ordained to life, the apostle found to be unto death, verse 10. This law is our first, Christ our second and everlasting husband. We must be dead to the former, ere we can be married to the latter, as the apostle teacheth, Rom. vii. 4. Ye are become dead to the law, that ye should be married to another. Being dead to the law, as to our desire of being justified by it, Gal. v. 4. it of consequence becomes dead unto us, having no more power to condemn us. For this death implies both the extinction of a disposition, and the dissolution of a relation. In the former case, the death is gradual: in the latter, instantaneous. The one is our indispensable duty: the other our inestimable privilege. We dying in our desires to the law as a hus-

band, it dies in that relation unto us. For, as says the apostle, the law hath dominion over a man as long as *it* liveth, Rom. vii. 1. (so the passage should be rendered.) But we are delivered from the law, that being dead wherein we were held, (verse 6.) or unto which we were bound, as the woman to her husband while he liveth, verse 2. Had not the law been nailed by Christ to his cross, Col. ii. 14. sinners could never have been freed from its dominion. We could never have had a second husband, the exalted Son of God, but behoved to have lain under the lashes of the law to eternity. Yea, it had been inconsistent that we should be married to the one, while the other had any claims upon us. The law was such a husband as nailed us down under sin and wrath. While married to it, we were absolutely barren as to all the fruits of holiness; but being married to him who is raised from the dead, we bring forth fruit unto God, verse 4. Being in sin while married to the law, is an irrefragable proof that that law is nothing else but the broken covenant of works, standing as a bar to prevent the flow of sanctifying influences into the hearts of poor sinners. As long as the law, the first husband, has dominion over a man, so long has sin dominion over him too: a tyrannical husband indeed. Though the law forbid sin, though it threaten the sinner with death, yet as a broken covenant, it is indeed the strength of sin: and long as it lives to tyrannize over us, sin will reign in us. But when it dies as a covenant, or husband to us, then sin begins to die in us. That law being dead wherein we were held, we serve in newness of Spirit, and not in the oldness of the letter, Rom. vii. 6. This implies that during our marriage to the law, we were strangers to newness of life. In order to dissolve this marriage, there must be a double death; not only must the law be dead to us, being nailed to the cross of Christ, but we must be dead to it, giving up with all hopes of life by it, verse 4. Ye are become dead to the law by the body of Christ, verse 6. We are delivered from the law, that being dead wherein we were held. Sin shall not have dominion over

you, says the apostle, for ye are not under the law, Rom. vi. 14. Hence it is evident that the very reason why sin reigns over any one, is because he is under the law; and therefore this law cannot be understood of the Old Testament dispensation, nor of the ceremonial law simply; for thousands, thousands under these were freed from the dominion of sin. This law therefore which gives sin the dominion over us, neither is, nor can be, any other than the broken covenant of works. It is in this sense only that the law is called the strength of sin, 1 Cor. xv. 5, 6. It is the strength of sin inasmuch as while it reigns, it prevents the entrance of that which alone can weaken sin, viz. the sanctifying influences of the Holy Spirit. It subjects the man to the curse of barrenness. Had not this first husband been slain, this strength of sin removed, never a drop of sanctifying grace had fallen on sinners of mankind. Such as are got from under this law, sin has lost its strength in their case. It has no power at all to condemn them; yet a little, and it shall have none to defile them.

6thly. We read of two laws, Rom. iii. 27. The one is called the law of works, the other the law of faith. The one justifies by deeds of obedience to it, *i. e.* if men would satisfy its demands, it would justify them. The other justifies by faith. The one justifies in such a manner that boasting is not excluded, inasmuch as it promises life to sinners, on condition of their own personal obedience only. For Adam the head of the first covenant having failed, if any of his posterity will still have life by that covenant, they themselves must yield it perfect obedience in their own persons, and by their own strength; for the law supposeth strength, promiseth none. Now if they could do this, they might boast indeed, as of some mighty achievements performed by themselves. Every one might glory in himself as the cause of his own salvation. And thus, boasting instead of being excluded, would be established. But the apostle expressly tells us that boasting is excluded, and that by the law of faith. Now faith is not a work,

ing, but a receiving of righteousness, the righteousness of another: and therefore it effectually excludes all boasting of personal worth or works. He that is justified by faith, can no more boast of any thing done by himself, than a beggar enriched by the undeserved gift of another, can boast of it as his own acquisition. In the one case, it becomes the poor man to magnify his generous friend; and in the other, the believer glorieth only in the Lord his righteousness. Now these two laws, the one establishing, and the other excluding boasting, what are they? What else can they be, but the two covenants of works and of grace? For by grace are we saved, through faith; and that not of ourselves, it is the gift of God: not of works, lest any man should boast, Eph. ii. 8, 9.

These two laws of works and of faith, I take to be the same with those mentioned, Rom. viii. 2. called the law of the Spirit of Life in Christ Jesus, and the law of sin and death. The covenant of works is called the law of sin and death, because it bindeth sin and death upon us till Christ set us free. The covenant of grace is called the law of the Spirit of Life in Christ Jesus, because it enables and quickens a man to spiritual life through Christ. *(Practical use of Saving Knowledge* *.)* To these two laws of works and of faith, may

* If any would rather refer the two laws, Rom. viii. 2. to the two opposite principles in the believer, I should not contradict. For certain it is, that agreeably to the apostle's phraseology, chap. vii. 23. there is a law in the members, the law of sin warring against the law of the mind. What is called the law of sin, may be called the law of death, as well as the body of death, verse 24. inasmuch as to be carnally minded is death, chap. viii. 6.: the law of the Spirit of Life may very fitly be understood of the law of the mind, chap. vii. 23. inasmuch as to be spiritually minded is life, chap. viii. 6. Taking the passage thus, it has reference to the words immediately preceding, "who walk not after the flesh, but after the Spirit." How or whence is it that they who are in Christ do so walk? The apostle answers, The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. The law of the spiritual mind, which I have from Christ Jesus, delivers me from absolute bondage to the law of sin and death, which is in my members. Though I feel its awful power, and am at times ready to succumb in the conflict, yet I am not brought under its dominion. I walk not after the flesh, but after the Spirit. This freedom therefore from the law of sin and death is not absolute, as appears from chap. vii. 21, 23. but comparative. The man being dead to sin, liveth no longer in it, chap. vi. 2. though still it liveth and lusteth in him, chap. vii. 17.; he that is dead is freed from sin; it hath not dominion over him, chap. vi. 7, 14. After all, it is obvious that the two laws taken in this sense, necessarily imply the two covenants.

be referred the two very different answers given by our Lord and the disciples, to sinners enquiring after happiness. The one says to the haughty young man, If thou wilt enter into life, keep the commandments, Matth. xix. 17. This is the law of works. The others say to the trembling jailor, Believe in the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 31. This is the law of faith. The law of works saith, the man who doeth those things, shall live by them, Rom. x. 5. The law of faith says, the just by faith, shall live by it, Gal. iii. 11. ii. 20.

7thly. We read of two righteousnesses, Rom. x. 5—10. The one is called the righteousness of the law, the other, the righteousness of faith. The one is described by Moses, that the man who doeth these things shall live by them. But the righteousness of faith speaketh in a very different strain, viz. that salvation is to be obtained, not by doing, but by a cordial believing unto, or resting upon, a righteousness already wrought out by the Lord Jesus Christ. Here the blessing sought is the same, viz. life and salvation. But two very opposite ways of obtaining it are pointed out, *doing* and *believing*. The one according to the law, or covenant of works; the other according to the gospel, or covenant of grace. The one according to the Sinai covenant, Lev. xviii. 5.; the other according to the covenant in the land of Moab, which was very different from it, Deut. xxix. 1. xxx. 11—14. The two righteousnesses here are just as opposite as the law and faith: And we know that the law is not of faith: but the man that doeth them, shall live in them. The law commands doing, in order to obtain life: the gospel directs to believing. The one points out the old way, once practicable indeed, but now impossible. The other reveals a new way to reach the same end, even Christ, who is the end of the law for righteousness to every one that believeth, Rom. x. 4. Thus these two righteousnesses are perfectly consonant to the two covenants. The one is the man's own, who seeks it as it were by the works of the law. And therefore if the

least imperfection be found in it, he must be subject to the curse of that law by which he seeks to be justified. The other righteousness is not the sinner's own, that is, it is not wrought out in whole, or in part by him, but by the Surety, the Son of God, and apprehended by the sinner's faith: therefore called the righteousness of God, Rom. x. 3. and the righteousness of faith, verse 6. Phil. iii. 9. And as sure as this righteousness is altogether perfect, so sure shall that sinner's salvation be, who renouncing every other ground of dependance, rests on it alone.

8thly. We read of two opposite states dividing the whole of mankind, viz. death and life, John v. 24. He that believeth—is passed from death unto life, 1 John iii. 14. We know that we have passed from death unto life. These two states are in virtue of the two covenants: death reigning over all who are under the covenant of works; and life, eternal life, being the privilege of all who are under the covenant of grace. For while sin reigns unto death, over the subjects of the one covenant, grace reigns through righteousness unto eternal life, in the subjects of the other, Rom. v. ult. As the two covenants are, so must those be who are under them respectively. The one being the ministration of death, such as are under it, must be in a state of death. The other being the ministration of life, such as are under it, must be in a state of life. Life and death turn precisely on those covenants to which men stand related; or to express it in the more emphatic words of inspiration, He that hath the Son, hath life: And he that hath not the Son of God, hath not life, 1 John v. 2. Our first state is that of death, agreeably to the first covenant. Not one of Adam's race, but is by nature, and therefore first in this mournful state: Such as were represented by the second Adam, are indeed brought into a new, a second, and everlasting state, viz. life, agreeably to the new, the second, and the everlasting covenant. The happy translation from the one to the other, is called passing from death unto life. That death is twofold, moral and legal: and so is the

life. The one is a death in sin, and for it. The other a life to righteousness, and for it, *i. e.* a moral life to inherent righteousness; and a legal, on account of imputed righteousness. With respect to the moral death, we are said to be dead in trespasses and sins, Ephes. ii. 1, 5.: But by the moral life, we are quickened and made alive unto God, Ephes. ii. 1, 5. Rom. vi. 11. Col. ii. 13. in correspondence to that life which Christ received by the reunion of his soul and body at his resurrection. With respect to the legal death, we are said to be by nature the children of wrath, Eph. ii. 3. and under condemnation, Rom. v. 16, 18.: But by the legal life, we get out from under wrath and condemnation, obtaining what scripture calls justification of life, *i. e.* the life of justification, Rom. v. 8.; and this in conformity to that acquittance which Christ, as the elect's surety, received at his resurrection, called his being justified in the Spirit, 1 Tim. iii. 16. When we are said to be by nature the children of wrath, that implies that we are so previous to any sinful practice, and therefore surely in consequence of some public offence committed by our first federal head. Wrath presupposeth sin, viz. the breach of the first covenant. And therefore very remarkable is the phrase used concerning the sinner who believeth not on the Son, the surety of the second covenant. It is not said that wrath shall come upon him, as if he had not been obnoxious to it, till his actual rejection of a Saviour; but the wrath of God abideth on him, John iii. ult. and he abideth in death, 1 John iii. 13. Intimating that he was under wrath, and in a state of death, previous to his actual unbelief: which, by the bye, is no obscure intimation, that eternal death was threatened in the first covenant. For since it is abiding wrath if a Saviour be not accepted; it would have been the same if he had not been sent: As the rejection of an offered remedy, leaves the diseased person in the same situation, as if there had been no remedy at all.

Permit me to observe further, that these two opposite states are represented in scripture as two kingdoms,

the one the kingdom of Satan, Matt. xii. 26. the other the kingdom of Christ, Col. i. 13. Accordingly we are said to be delivered from the power of darkness, *i. e.* of Satan, Acts xxvi. 18. Eph. vi. 12. and translated into the kingdom of God's dear Son; the one kingdom is the region of death, the other the territories of life everlasting. The one is covered with more than Egyptian darkness, the other like Goshen, is a land of light, Isa. lx. 1, 2. Eph. v. 8. The subjects of the one kingdom perpetrate the works of darkness, Eph. v. 11. which are also called dead works, Heb. vi. 1. and ix. 14. Those of the other, having the light of life, shine as the lights of the world, holding forth the word of life, Phil. ii. 16. All who are in the former, are under the bondage of condemnation and of corruption, John iii. 18. 2 Pet. ii. 19. They are drawn away of their own lust, and led captive by Satan at his will, James i. 14. 2 Tim. ii. ult. All in the latter, are dignified with the glorious liberty of the children of God. They have overcome the wicked one, and are upheld with the free Spirit.

9thly. We read of two gates, and two ways, Matt. vii. 13, 14. The one gate is wide, the other strait: the one way broad, the other narrow. The one leadeth to destruction, the other unto life, eternal life. These naturally suggest the two covenants. The one gate is so wide, that many, even all mankind go in thereat. For in the first man, all have sinned, Rom. v. 12. A few, however, viz. the little, little flock, turn sooner or later from the broad way, are by grace directed to the strait gate, go in thereat, and thenceforth walk on the narrow way, till at last an entrance be ministered unto them abundantly into the everlasting kingdom, 2 Pet. i. 11. By nature we go in at the wide gate, leading to the way of sin and death: by grace we find the narrow gate, leading to the way of holiness and life, Isa. xxxv. 8. Rom. vi. 22. By our union with Adam, we enter the one; by our union with Christ, the other. For he indeed is the way, the personal way, as holiness is the real, John xiv. 6. And in him, as such, believers are said to walk, Col. ii. 6.

The one is the old way, analogous to the old covenant: the other the new and living way, in conformity to the new covenant, which only can now give life, Heb. x. 20. All who are under the first covenant are on the broad way: only such as are under the second, are on the narrow. The first Adam was the first who entered in at the wide gate, and, awful thought! all his posterity go in after him. The second Adam, and he alone, consecrated the new and living way, and the noble few, his spiritual posterity, follow his steps, 1 Pet. ii. 21. By faith they put all their trust in his propitiation for acceptance with God, and at the same time, are careful to imitate him as their pattern. Going in the strength of the Lord God, they make mention of his righteousness, his surety-righteousness, and of it alone, as the meritorious cause of their justification, Psalm lxxi. 16. The first Adam's sin opened the wide gate: nothing but the second Adam's satisfaction and righteousness could consecrate the new and living way, Heb. x. 20. That way he has broken up, and in it all his redeemed have been, are, or shall be, walking. For alluding to the prophet's words, Mic. ii. ult. the breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.

10thly. We read of two different kinds of death. Some die in their sins, John viii. 21, 24.; others die in faith, Heb. xi. 13.; in the Lord, Rev. xiv. 13. In the one case, death is armed with the most envenomed sting: in the other, it is the greatest gain to the person dying, Philip. i. 21. Witness the two thieves crucified with the Lord of glory. Death drove the one to hell, while it wafted the other into paradise. So Lazarus was carried into Abraham's bosom, and Dives cast into unquenchable fire. The wicked is driven away in his wickedness: but the righteous hath hope in his death, Prov. xiv. 32. To the one, death is the king of terrors: to the other a messenger of perfect peace. To the sinner it comes as an armed man, with the pre-

cept of the law in its mouth, and its penalty in its hand. It takes him by the throat, lays him under the divine arrest, saying, Pay what thou owest. To the saint it does the most signal service. Though in its nature an enemy, as Haman to Mordecai, yet to him it performs the most friendly offices. It strips him of his filthy garments, clothes him as with the royal apparel of unspotted holiness, mounts him as on the horse of salvation, adorns him with the crown of life, and leads him straight to the streets of the new Jerusalem, proclaiming, Thus shall it be done to the man, whom the Lord delighteth to honour. What may be the reason of these two opposite kinds of death? Why, no other, but because in the one case, death is the execution of the sentence of the broken covenant: in the other it is not. In the one case, it is a cruel conqueror: in the other it is made to serve. Witness the apostle's triumphant song, 1 Cor. xv. 55—57. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks to God, who giveth us the victory, through our Lord Jesus Christ.

From this illustrious passage we learn that death derives its sting from sin, and sin its strength from the law. Now this is a law from which those in Christ are made free, otherwise they could not be delivered from the sting of death. It is a law which has dominion over all who are not in Christ, *i. e.* it is the broken covenant of works. The apostle in his triumph, does not satisfy himself with glorying over one enemy, death, but runs up to the broken law. He mentions the formidable three, death, sin, and the law. The two former have a relation to this last: sin to the prohibition of the law, and death to its sanction. For while it prohibited the one, it also threatened the other. The apostle's triumphant challenge imports a strong denial. O death, where is thy sting? *i. e.* thou hast now no sting as to us, thou hast lost it, thou hast lost it, thou canst not now turn us over to the second death. And if no sting, then there is no sin; no sin

as to its guilt, while we thus glory over thee; and no sin at all, soon as thou hast done thy office. Now, if death have lost its sting, and sin its strength, then there is no law neither, no covenant of works in force against us; for the strength of sin is the law. It is so, inasmuch as it gives sin its condemning, and its ruling power over us. Being delivered from the law, the sin that is in us cannot bring us into condemnation, nor shall reign uncontroulled. It is crucified, and at last it shall die. Thus as the death of the wicked indicates their subjection to the covenant of works, so does that of the saints their interest in the covenant of grace. For they obtain victory over death and the grave, not by works of righteousness which they have done, but through the Lord Jesus Christ. Had not he raised that triumphant shout, Hosea xiii. 14. never, never could they have sung this victorious song, O death, where is thy sting? and where thy victory, grave?

11thly. We read of two decisive sentences at the last day, Mat. xxvi. 34, 41. The one sentence is founded on the breach of the first covenant: the other on the fulfilling of the second. The two covenants divide all mankind at present, as to their state before the Lord; and these two sentences shall make a visible and an everlasting separation between the parties at the great day. The first Adam having broken the covenant, stood as a pannel at the bar, but the second having kept it, shall sit as a Judge upon the throne. Those on his right hand he pronounces blessed of his Father. And they are indeed the nations of the blessed, blessed in virtue of the Abrahamic covenant, blessed in the Seed that was promised therein, Gal. iii. 8, 14. They are invited to inherit, as sons, the kingdom prepared for them from the foundation of the world. It is a kingdom disponed unto them by Christ, as he had a kingdom disponed to him by his Father, Luke xxii. 29. Rev. ii. 26, 27. and therefore a kingdom given in virtue of the new covenant promise. But ah, how dreadful sounds the sentence to those on the

Judge's left hand! Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Every word is fraught with the vengeance of the broken covenant. They are ordered to depart from him in whom only men can be blessed. They are pronounced *cursed*, and that in virtue of the law which they are under, which denounceth a curse on all who do not give it perfect obedience, Gal. iii. 10. They were born under the curse, they rejected the blessing, and therefore that curse as a mountain of lead, must lie for ever upon them. They are bid depart into everlasting fire. How terrible the prospect! After the covenant of works was broken, a flaming sword was placed at the east of Eden. When that covenant was repeated on Sinai, the mountain burnt with fire, hence it is called a fiery law, Deut. xxx. 2. And now when its vengeance is to be poured out on sinners, they must depart into everlasting fire: fire prepared for the devil and his angels. Man hearkened to his voice in breaking the first covenant, and so do many in despising the second. Therefore fit it is that sinners be condemned to suffer punishment with him, to whom they said a confederacy in sinning. The deceiver and the deceived must be fuel to Tophet's everlasting flame. But this suggests that,

12thly and Lastly, The two eternal abodes of mankind, are in consequence of the two covenants. Such as suffer the curse of the one, go away into everlasting punishment in hell: And such as enjoy the blessing of the other into life eternal, in the highest heavens, Matt. xxv. ult. Besides these two places for souls separated from their bodies, the scripture acknowledgeth none. No sooner is the final sentence of the fiery law pronounced, but it is put in execution. The heavens being set on fire, pass away with a great noise, and the elements melt with fervent heat, the earth at last feels the full effects of that curse to which it was subjected, for the sake of sinners, Gen. iii. 17. It and all the works that are therein are burnt up, 2 Pet. iii 10—12. Meanwhile the serpent and his seed, are driven by the

breath of the Judge's mouth, as with a mighty whirlwind into the burning lake. The curse of the broken law, like a millstone about the sinner's neck, sinks him deep, deep amidst the boiling waves. The fire of legal vengeance is now kindled, which shall burn to the lowest hell. And that death, that eternal death, threatened in the first covenant, shall for ever feed on all those who have neither part nor lot in the second. But such as have, O their unspeakable bliss! mounted on the chariot of the new covenant, a chariot covered with purple, and paved with love, they shall ascend the heights of Zion. As at the second Adam's back, they shall enter the heaven of heavens. To eternity their eyes shall be fixed on him, who bore the curse of one covenant, and gave them all the blessings of another. To them there shall be no more curse, Rev. xxii. 3. no not the very shadow of it, as in this life. Tears, and death, and sorrow, and crying, and pain, shall be no more, Rev. xxi. 4. The new covenant shall have its full effect on all its subjects, when thus, in the New Jerusalem, its radical, its great comprehensive promise shall then receive its plenary accomplishment. God will dwell with them, and they shall be his people, and God himself shall be with them, their God, Rev. xxi. 3. Thus eternal life shall flow from the one covenant, and eternal death from the other. The threatenings of the one, shall ever be executed in hell, and the promises of the other, performed to eternity in heaven.

4thly. Another inference fairly deducible from our text is, that the covenants on which man's eternal state depends are only two, neither more nor fewer. Some famous Divines in the last century taught that there were three covenants, viz. the natural, the legal, and the evangelical: the natural made with innocent Adam, the legal with the Israelites at mount Sinai, and the evangelical with believers in Christ. In opposition to whom, others of greater accuracy maintained, that there were only two. And their reasons were, that scripture makes mention of two covenants only, never of three. In

proof of which they quoted our text; and they justly observed, that it does not belong to us to distinguish where scripture has not distinguished. They added further, "that there can be just so many covenants, and no more, as there are ways and manners of obtaining happiness and communion with God, which is the proper end of a covenant. But, said they, there are only two such ways, either by personal obedience, or by imputed; either by works, or by faith. The first by the law, whose article is, Do this, and thou shalt live; the second by the gospel, whose voice is, Believe, and thou shalt be saved. Nor can any middle way of obtaining happiness be conceived. Therefore in vain is a third covenant supposed, which belongs neither to works nor to faith*." All this was surely most solid reasoning, and abundantly refuted the notion of a triple covenant. But we humbly apprehend it militated in some degree also against another threefold division of the covenants into the covenant of works, the covenant of redemption, and the covenant of grace. The first made with Adam, the second with Christ, and the third with believers. However generally this division has been received by learned and holy men, we cannot but think it inaccurate, and without any good foundation in the scriptures of truth. In illustration of the matter, let it be observed,

1st. That it cannot be denied that some things in the covenant respect Christ only, others have a more immediate reference to the elect. The commandment that he should make his soul an offering for sin, the promise of assistance in his work, of the acceptance of it, and reward for it, had all a relation to him only. But the promise of the new heart, and of remission of sins, had a reference to them. It is granted that even the last were originally made to him. But as he was cut off, but not for himself, so they were made to him, not for himself, but only for those whose surety and representative he was. Concerning them the Father said to him, I will put my laws into their mind, and write them

* Turret. Institut. loc. 12. quest. 12. sect. 7, 8.

in their hearts: I will be merciful to their unrighteousness: and their sins and their iniquities will I remember no more, Heb. viii. 10, 12. Thus, God who cannot lie, promised them eternal life before the world began, 2 Tim. i. 9. Tit. i. 2.

2dly. It must also be granted, that the covenant necessarily comes under a double consideration, viz. as made from eternity with Christ, and with the elect in him as their surety and representative; and as made with them in time*. It is with the second Adam and his seed, as with the first and his. All mankind being from the beginning in him as their federal head, sinned in him, and fell with him in his first transgression. Nevertheless they are not personally in him, nor is his sin imputed to them, till they have a personal existence. In like manner, though the covenant was made from eternity with the elect in Christ their head, yet it is not made with them in person, till they be vitally united unto him. It is with respect to the former that God saith, I have made a covenant with my chosen, I have sworn unto David my servant, Psalm lxxxix. 3. But as to the latter, he saith unto sinners, Incline your ear and come unto me, and I will make an everlasting covenant with you, Isa. lv. 3. And they, obeying this call, are said to make a covenant with him, Psalm l. 5. In the former case, they were only representatively in the

* "It seems superfluous, (says the judicious Turrettin,) to inquire, whether this covenant was made with Christ, as the other party contracting, and in him with all his seed, as the first covenant had been made with Adam, and in Adam with all his posterity, which pleases not a few, because the promises are said to be made to him, Gal iii. 16. and because as the Head and Prince of his people he hath in all things the pre-eminence, so that nothing can be obtained unless in him and by him: or whether the covenant was made in Christ with all the seed, so that he does not so much sustain the place of the party contracting, as of a middle party, standing between those who are at variance to reconcile them, as seems better to others. It is superfluous, I say, to dispute concerning it, because the matter comes to the same; and certain it is, that here a *double covenant* is necessarily to be observed, or two parts and degrees of one and the same covenant. The first covenant is that which takes place between the Father and the Son, to execute the work of redemption. The latter is that which God contracts *with the elect* in Christ, concerning saving them by and for the sake of Christ, on condition of faith and repentance. The first is made with the Surety and Head for the salvation of the members; the latter is made with the members in the Head and Surety." *Turret. Institut. loc.* 12. *quest.* 2. *sect.* 12.

covenant, but now they are personally in it: things as different, as for one to be in a place in virtue of his representative only, and afterwards to be there in his own person. In the covenant, considered in the former sense, the Son promised for them; here the Father promiseth to them. The Son having in his suretiship drawn near to God, Jer. xxx. 21. God draws nigh to them in point of federal fellowship, Isa. lv. 3. 1 John i. 3. Christ having engaged to suffer for their sins, the just for the unjust, that he might bring them to God, 1 Pet. iii. 18. they accordingly are made nigh by his blood, Eph. ii. 13. In the former case, he sisting himself as their Surety, to pay their law-debt, nothing was exacted from them; no not faith itself, but all was promised to them. In the latter, he standing as a mediator between God and them, they make their approach unto God, take hold of his offered covenant, and so make a covenant with him, Isa. lv. 3. lvi. 4. There he mediated for them: here he mediates with them. There he mediated with one party only: but here with both: with God by his intercession, and with men by his word and Spirit. In the covenant as made from eternity nothing was required of them, all burden being devolved on the shoulders of their Surety. And in consideration of what he was to do, and to suffer, faith, repentance, and new obedience, were as much the subject matter of promise, as the remission of sins, or the resurrection unto everlasting life, Jer. xxxii. 39, 40. Not so in the covenant as made with sinners in time. For as therein God freely offereth life and salvation by Jesus Christ, so he requireth of them faith in him that they may be saved. *Confession, chap.* vii. *sect.* 3. The God of all grace expressly saith, Incline your ear, and come unto me, and I will make an everlasting covenant with you. Such is his commandment, and it may be truly called gracious, being directed to fallen man, and not at all to fallen angels. Grace as well as authority is most conspicuous in it.

3dly. It is also undeniable, that as scripture speaks of a covenant between the Father and the Son in be-

half of the elect, Psalm lxxxix. 34. so of a Testament made by the Son in their favours, Heb. ix. 15, 16. What was disponed to him on the most onerous terms, he freely bequeaths unto them, Luke xxii. 29. John xiv. 27. Rev. ii. 26, 27. In the one case he received gifts for men, Psalm lxviii. 18.: in the other he gives them to men, Eph. iv. 8. In the one he sustained the character of a Surety: in the other, that of a testator. There he made a purchase with his own blood: here he conveys an inheritance without money and without price. What he purchased in virtue of a federal transaction, he conveys by a testamentary deed. By his purchase the blessings were his: by his Testament they are made ours. His death has a relation both to the covenant and to the Testament, being the condition of the former, Isa. liii. 10. and the confirmation of the latter, Dan. ix. 27. Heb. ix. 16. The covenant is the foundation of the Testament. For had he not purchased all the blessings of grace and glory for us, none of them could he have bequeathed unto us. Thus the two constituent parts of the covenant, the promise so far as relating to us, and the death demanded of our Surety, are both to be found in the Testament. That death considered in the one point of view satisfied divine justice for us: in the other it confirmed the great and precious promises made to us. To this purpose we may accommodate 2 Kings ii. 17. where we read of a covenant between the Lord and the king and the people; between the king also and the people.

Though these concessions cannot but be made, still it appears more consonant to scripture, to consider the covenants as two, rather than three. For,

1st. Our text expressly determines them to be two, and therefore to represent them as three, is a deviation from scripture style. On the strictest search of the oracles of God we shall find that they mention only two ways to life, viz. either works or faith. Witness our Saviour's answer to the young legalist, Matt. xix. 18. compared with what Paul and Silas said to the jailor, Acts xvi. 31. Witness the epistles to the Romans and

to the Galatians. Now, these two ways are nothing but the two covenants. And since of the two covenants that of works is one, it necessarily follows that the covenant of grace is the other, and therefore that it, and what by some is called the covenant of redemption, are not two different covenants, but one and the same.

2dly. What some call the covenant of grace, in distinction from that of redemption, is nothing but the promulgation and performance of what was transacted with Christ in behalf of the elect. There the Father promised that on condition he made his soul an offering for sin, he would quicken, justify, sanctify and save all those sinners whose substitute he was. Now, what is the covenant of grace but the promulgation and performance of these promises? What was originally made to the Surety only, is now directed to sinners themselves. Now, God says unto them, A new heart will I give you, and a new spirit will I put within you. I will put my Spirit within you, and cause you to walk in my statutes, Ezek. xxxvi. 26, 27. In the covenant as made with the Son, faith, repentance, and new obedience were promised to the elect not then in being. But now that they are, these things cannot but also be required of them in point of duty. This, however, can in no propriety of speech be called a different covenant from that made with Christ. It is only the revelation of what lay hid before in the cabinet-council of heaven; a making good to the children what was promised to their Father, before they had a being. The one is the river in its rise, the other the same river in its progress. It can no more be called a different covenant from that made with Christ, than the Do and Live, sounding from Sinai, can be called a different covenant from that made with Adam in innocence. In both cases there is a repetition of what was formerly done. In testimony of this, when God declares to sinners that on their coming to him, he will make an everlasting covenant with them, he immediately tells them what that covenant is, Even, says he, the sure mercies of David, Isa. lv. 3. viz.

all the blessings promised to Christ, and purchased by him for his people. Therefore the covenant of grace is nothing but the application of redemption to believers in Christ.

3dly. The blood of the covenant made with the church, is the blood of the covenant made with Christ, and therefore the covenant with both is one and the same. Of the blood of the covenant made with the church, we read twice in the Old Testament. Said Moses to the Israelites, Behold the blood of the covenant which the Lord hath made with you, Exod. xxiv. 8. And said God to Zion, As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water, Zech. ix. 11. It is obvious, both from the original and from the connection, that it is not the Son of God, but the church which is here addressed. Of the blood of the covenant made with Christ, we read twice in the New Testament. It is called the blood of the covenant wherewith he was sanctified, Heb. x. 29. It is much more natural to understand this sanctification as referring to Christ, than to the atrocious sinner, treading the Saviour under foot. The Son of God is undeniably the nearest antecedent to the relative here understood. And it is a far higher encomium on this blood, to say that the Son of God was sanctified by it, than to say that the egregious sinner was. The sanctification here must be taken in a sacrificial sense, as generally in this epistle, compare chap. ix. 13, 14, and x. 14. and xiii. 12. And accordingly the meaning is that Christ was consecrated by the blood of the covenant, viz. of that covenant made with him on condition of his suffering as a sacrifice. The priests under the law were consecrated with the blood of the consecration ram, Lev. xxix. 19—21. but the Son of God with his own blood. We also read that our Lord Jesus was brought again from the dead, through the blood of the everlasting covenant, Heb. xiii. 20. viz. in virtue of the promise made in that covenant, to be fulfilled to him upon his performing the condition. It was promised to him, that when he had made his

soul an offering for sin, he should see his seed: see them and be satisfied, Isa. liii. 10, 11. which implied, that he humbling himself, the Father should exalt him: or, as it is expressed, Heb. ii. 9. That for the suffering of death, he should be crowned with glory and honour. In this sense he was brought again from the dead, through the blood of the everlasting covenant. Now, if the blood of Christ's covenant, and of the covenant made with the church be one and the same, it natively follows, so must the covenant itself. The blood of the covenant is that whereby all saving blessings were purchased, and in virtue of which they are conferred. But how strange would it be to refer the purchase of them to one covenant, and the conveyance to another *?

* I confess that we also read of the blood of the Testament, Matt. xxvi. 28. Mark xiv. 21. Luke xxii. 20. 1 Cor. xi. 25. and that what Moses calls the blood of the covenant, Exod. xxiv. 8. the apostle calls the blood of the Testament, Heb. ix. 20. and that we never read of the blood of the Testaments, whence it may also be fairly inferred that the Testaments on which our salvation depends, is but one Testament, and not two. To understand this, we must consider what the Mediator's Testament is. And here it is obvious, that it neither is nor can be, any thing else than the declaration of his will, wherein he bequeaths to the elect whatever he purchased for them. Whatever God promised to him in consideration of his obedience and death, that he promises to the people who were given him. Thus the promissory part of the covenant made with him, regulates the Testament made by him, both as to the legacies and the legatees. Nothing could he bequeath; but what the Father gave him. Now, the promissory part of the covenant respecting the elect, being the subject matter of the Mediator's Testament, it necessarily follows, that the latter must as certainly be one as the former: and as there is but one covenant, so there can be but one Testament of Grace: the Testament being nothing but that covenant in its great and precious promises. Christ did not make two Testaments, the legacies of the one being materially different from those of the other. He did not at one time bequeath a part of the promises made to him, and at another bequeath the rest. No: his Testament, as was just now observed, was of equal extent with them. He did not bequeath one kind of legacies before he came in the flesh, and another after. His Testament was always one in essence, though not in the form of administration. What our Confession says of the covenant, may justly be applied to the Testament. "There are not two Testaments of Grace differing in substance, but one and the same under various dispensations." The blessings of justification, sanctification, and eternal glory, were bequeathed under the old dispensation, as well as under the new. What are called the two Testaments do not differ in the things bequeathed, but in the manner wherein they are conveyed. Of old they were conveyed under signs and seals, prefiguring that the Mediator was to come and die: but now under such as indicate that he has come, and has died. From the foundation of the world he was typically slain in the sacrifices of divine institution, Heb. x. 1. Rev. xiii. 8. and in due time he was actually slain, putting away sin by the sacrifice of himself, Heb. ix. 26. The blood of the typical sacrifice was the blood of the Old Testament, Heb. ix. 20. in contradistinction to his own

4thly. As it was not one covenant which was made with Adam, and another with his posterity, but one and the same which was made with both, so it was not one covenant which was made with the second Adam, and another with his seed. He and they are no less one in the second covenant, than were Adam and his descendants in the first. In both cases there was a person representing, and a party represented. To make more covenants than there are Adams, seems to mar that comely order which is so apparent in God's federal transactions with men. If Christ was the federal head and representative of his people, as is granted by all the orthodox, there was not one covenant made with him, and another with them: but one and the same with both, though in very different capacities: with him as the representative, with them as the represented; with him as the head, with them as the members. If he and they are one, that covenant whereby they become so, must be one too. They are so much one, that they have one God and Father, John xx. 17. Heb. ii. 11.; one name, 1 Cor. xii. 12.; one righteousness, Jer. xxiii. 6. 2 Cor. v. ult.; one Spirit, 2 Cor. vi. 17. The unity of the covenant made with them, is also evident from the covenants made with Noah, Abraham, Phinehas, David, and their respective seeds, who were so many types of Christ and his spiritual seed. It was not one covenant which was made with these fathers, and another with their children. All the promises made to Abraham's or David's seed, were only so many unfoldings of that covenant which had been

blood, which is four times called the blood of the New. Still, however, the Testament of Grace is absolutely one, though in respect of dispenation, two: as certainly one, as the blood of the sacrifices had no virtue in itself, but owed all its value to the relation which it bore to the blood of Jesus: as certainly one, as the inheritance bequeathed is, Heb. ix. 15. xi. 16. and as it is one God who justified the circumcision by faith, and still justifies the uncircumcision through faith, Rom. iii. 30. Thus it is evident that the Testament was twice made: First in the beginning of time, when the Mediator, not yet incarnate, gave an obscure intimation of his death, Gen. iii. 15.; and then in the fulness of time, when he was about to lay down that life which he had received, John xiv. 27. The first declaration of the Mediator's will is called the Old Testament, and the second the New. Meanwhile, it is obvious, that they are as certainly the same, as the old and the new commandments are, John xiii. 34. 1 John ii. 7, 8.

first made to themselves. Thus it also is in the case of Christ and his spiritual children.

5thly. There are two remarkable passages of scripture which claim our attention on this head, the first is the 89th Psalm; there we read of a covenant which God made with his chosen, and which he sware unto David his servant, verse 3. That covenant consisted of two great promises, viz. that he would establish his seed for ever, and build up his throne to all generations, verse 4. Messiah's seed and his seal, were made as sure as the oath of God could make them. The one promise ensures the mediatory glory; the other the salvation of all the elect, John xvii. 6, 9.

These two promises do not belong to two covenants, the one to one, and the other to another; but to one and the same. We have a summary of that covenant from verse 19th to verse 37th. On the stability of Messiah's throne, his Father insists to the 29th verse, and from thence to the 37th on the stability of his seed. There a case is supposed by which their salvation is most endangered—their forsaking the path of duty. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments. A pitiable case indeed! what can be worse, except being given up of God? But lo, how he deals with them! They shall neither be without chastisement, nor shall they be cast off for all that they have done. Then, says God, will I visit their trangression with the rod, and their iniquity with stripes. *Nevertheless*, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail, my covevant will I not break, nor alter the thing that is gone out of my lips: His seed shall endure for ever. Here we see, and alas! daily experience confirms it, that such as are Messiah's seed may greatly break God's law, nevertheless he will not cast them off. Though he will furrow their back with the rod, yet he will never cast them into hell. The manner in which he expresses himself on this head, is truly remarkable, one would have thought, that considering they are the offenders,

God, in declaring his merciful intentions, would have said, Nevertheless my loving-kindness will I not utterly take from *them*, nor suffer my faithfulness to fail. But instead of this, his declaration runs, My loving kindness will I not utterly take from him: nor suffer my faithfulness to fail. A clear intimation, a pregnant proof, that to cast them off, would be to take his loving-kindness from him, and to break the covenant made with him. It would not be so much a taking his loving-kindness from them, as from him. He never loved them, nor made a promise to them, but in him, Eph. i. 4. 2 Tim. i. 9. Had not the covenant first been made with him, it never could have been made with them. Therefore to cast them off, in consigning them to everlasting condemnation, would be in the first instance to take his love from their federal head, and to break the covenant which he sware unto him. For what did he swear? We have it in the 3d and 4th verse, I have sworn unto David my servant, thy seed will I establish for ever. Now to cast them off, would be to break this promise made to him concerning them. But so far is God from this, that he again reminds us of his solemn oath made to his Son, respecting the establishment of his seed. For says he, Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever: and his throne as the sun before me, verse 35, 36. From all which it is evident, that his glory as Mediator, and the salvation of his seed, are both wrapped up in the same covenant. God must lie to his Son before they can perish. His holiness, the brightest jewel of his crown, must be sullied before the curse can take hold of them: and thence the Son could say unto them, Because I live, ye shall live also, John xiv. 19.

The other passage which merits our attention, is Isa. lix. 21. As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the

Lord, from henceforth and for ever. Here three things are observable. 1st. The Parties. 2dly. The Covenant. 3dly. The unity of that Covenant.

As to the Parties, they are three. The First is the Party speaking, viz. Jehovah the Father, "As for me, saith the Lord." The Second is the Party spoken to, viz. Jehovah the Son, the Redeemer, mentioned in the preceding verse, He to whom the Spirit is first given, "My Spirit that is upon thee." The Third is the Party spoken of, viz. the Redeemed, who turn from transgression, verse 20. "This is my covenant with them," viz. with them who are mentioned immediately before.

Secondly. Here we have a covenant-transaction, a covenant with the redeemed, and therefore a covenant of grace. "This is my covenant with them, saith the Lord." This is a covenant wherein the Father promiseth his Spirit and his word to the Redeemer and his seed for evermore: and therefore a covenant of grace as to them. Compare Heb. viii. 10.

Thirdly. Here we see that the covenant with the Redeemer and the redeemed is one and the same. It deserves our notice that what is called a covenant with them, is first a covenant with him. For the promise in their favours is first made to him, and is evidently grafted upon the promise immediately respecting himself. 'My Spirit that I have put upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed." Here are two promises, the one respecting Christ himself, the other his seed. And yet both are called God's covenant with that seed. "This is my covenant with them." Both these promises are God's covenant with the redeemed, and therefore a covenant of the richest grace. Both are made to the Redeemer, and therefore a covenant concerning the redemption of his people. Compare Rom. iii. 24. The promise immediately respecting him is part of the covenant made with them: and the promise immediately respecting them is part of the covenant made with him. For here God covenanteth with him, as the word is, 2 Chron. vii. 18. From all

which it appears with convincing evidence, that the covenant made with him and with them is one and the same; and that what is called the covenant of redemption, and the covenant of grace, are not so properly two covenants, as two constituent parts of one and the same covenant; or as some have not improperly expressed it, that the covenant of redemption is the covenant of grace in its contrivance, and the covenant of grace is the covenant of redemption in its execution.

6thly. It ought not to be omitted that this is the doctrine of our Catechisms Larger and Shorter. In the former we read of a first and second covenant only. The first made with Adam as a public person, not for himself only, but for his posterity, Quest. 22. The second made with Christ as the second Adam, and in him with all the elect as his seed, Quest. 30, 31. In the latter, we are expressly taught that, "God having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of a state of sin and misery, and to bring them into a state of salvation by a Redeemer." According to the venerable Compilers of this incomparable system, election and the covenant of grace are of the self-same date. Though in the order of conception, election is before the covenant, as the end is in view before the means, yet in reality both were from all eternity. With whom did God enter into a covenant of grace to deliver the elect, but with his own Son? they themselves not yet existing.

5thly. From what has been said of the two covenants, let us try ourselves, and see to which of them we belong. A most important enquiry this, a greater cannot exercise the mind of man. In making it there is need of the utmost caution. The marks of our federal state must not be dubious, but clear, certain and decisive. Before we offer our thoughts on this head, we beg leave to remind you of one thing, viz. that every individual of Adam's race is under the one or the other of these two covenants. They divide the whole of mankind into two classes. This we take for a great truth, nor

will we stay to prove it, after what has been said on the doctrinal part of this subject. Let it only be observed at present, that if there be no covenant of works, if there be nothing but one covenant, that of grace, then it unavoidably follows, that such persons as are not under it, are under NO covenant at all. This consequence must follow on their doctrine who deny a covenant of works made with Adam, and in him with all his posterity. And if the consequence be absurd, so must that divinity be, from which it so necessarily flows. Nor can I easily believe, but men would blush to say that such as are not in the covenant of grace are in NO covenant at all. And yet this they must say, who teach that there is no such thing as a covenant of works. Taking it therefore as granted, that every man is under the one of these two covenants, and that none can be under both at one and the same time, in respect of his state before God; I proceed to give the marks or characters of those who are under the covenant of grace. These marks are such that all who have them, are in that covenant; and all who have them not, are under the covenant of works.

1st. All who are under the covenant of grace are convinced of their sin and misery by nature. They have seen themselves ruined by Adam's fall. They have seen that unless their nature and their state be changed, they can never be happy. They have been made sensible of their disease, and to groan under it. Our blessed Lord when speaking of the operations of the Holy Spirit, mentions conviction of sin as that which leads the way to all the rest, John xvi. 8. When he (the Comforter) is come, he will convince the world of sin. This plainly intimates, that it is his path-way to convince before he comfort, to wound before he heal. As this is scripture-doctrine, so it is confirmed by the examples of scripture-converts. The first and fundamental step leading to the prodigal's recovery was, that he came to himself, Luke xv. 17. Formerly he was as out of himself, infatuated with vain thoughts; but now he came to himself. And the first thought which strikes

him is his misery and his sin. I perish—I have sinned against Heaven. Had he not thus been convinced, he would never have returned to his father, but perished in his folly. The three thousand converts on Pentecost-day were first convinced of their guilt and wretchedness, Acts ii. 37. they were pricked in their heart. Sin must be bitter, else deliverance cannot be sweet, nor he who wrought it acceptable. It would be something unnatural and contrary to the very constitution of a rational being, to cast off, to turn from his sin, without first seeing it as evil. It is inconceivable how he can do the one without being convinced of the other. Sinners may deceive themselves as they will, but whatever may be their pretended attainments, their feelings, their joys, and what not, if conviction lie not as at the bottom, if it do not precede all, they are under a strong delusion. We do not say that conviction is always followed with conversion, but that conversion is never wrought without it. We can determine nothing as to the precise degree of conviction. It may be of different degrees in different persons. But two things distinguish saving convictions from all others, viz. That they issue neither in self-righteousness, nor in black despair. They are not so superficial as to be healed with the sinner's own hand, nor do they make him despair of salvation through a Saviour. All other convictions end in the one of these extremes. Either the sinner resteth in himself: or he plunges and perishes in the whirlpool of inconsolable anguish. Either he says, My sin is not so great but I can expiate it by my prayers, tears, and good works: or he says with cursed Cain, Mine iniquity is greater than to be forgiven. Such as are brought into the covenant of grace have been kept in the golden medium betwixt these two. They have not sat down as on this side of Christ, nor have they been carried as with a whirlwind beyond him. But to him, to him alone as their Physician, have they gone. In him as their centre have they rested; as at the foot of his cross have they pitched their tent, saying, This is my rest for ever, and here will I dwell. But this brings us to a

2d. Decisive mark of all such as are in the covenant of grace, which is, that perfectly pleased with it, they have taken hold of it. Seeing themselves ruined by the breach of the first covenant, they have repaired to the second, as what alone can make them blessed. They believe that it is all their salvation, and hence it is, it must be all their desire. To it as their sole sanctuary they have recourse by faith. The covenant is in their esteem a device every way worthy of God. They find no fault in it, they desire no alteration, no not in the least. There is nothing out of the covenant which they would have inserted, nothing in it which they would have erazed. There is nothing in it which they can want, and there is nothing out of it that they desire. Thus there is a wonderful harmony betwixt their hearts and it. They are formed as in breadth and in length for the reception of it. To be a little more particular, they are exceedingly pleased with the Surety of the covenant. They are astonished at the mercy, they admire and approve of the wisdom of God, in providing such a one as his only Son. They set to their seal that God is true, John iii. 33. Him whom God hath chosen and sent, and sealed, they most cordially receive. Thus as with one heart, and with one soul, they appoint themselves one head, Hos. i. 11. While others reject Christ, they receive him, and had each of them ten thousand hearts, they would all be his, and his only. Their greatest grief is that they cannot receive him as they would, there being a disloyal party within them. Though the door of the mighty and the many be shut against Christ, theirs are ever open to him. As they are well pleased with his suretiship, so with all his other offices. At his feet they sit to be taught, the crown they set upon his head, and put the sceptre in his hands, saying, Rule thou over us. They are well pleased with the benefits and blessings of the covenant, with sanctification, no less than with justification. They are well pleased with the order of the covenant, that order wherein its blessings are conveyed, viz. that life must go before working, and working

before eternal glory. As they are pleased with the administrator of the covenant: so with its administration. They discern wisdom and beauty in the freedom and universality of the gospel-offer, and in accompanying it with promises and threats, the one to those who receive it, the other to such as reject it. Being thus pleased with God's covenant, they take hold of it, as the word is, Isa. lvi. 4, 6. They venture their salvation on it, they go on board that vessel for eternity, and if it be sure, they are safe. While others swim as on the broken planks of their lame morality, they get them into the ark of the covenant, and weigh anchor for Immanuel's land. And as they sail, they sing, saying each with David, 2 Sam. xxiii. 4. God hath made with me an everlasting covenant, ordered in all things and sure, this is all my salvation, and all my desire.

8dly and Lastly, Such as are in the covenant of grace study obedience to the law of God: while they receive his covenant as the ground of their trust, they also receive his law as the rule of their duty. They are not of those who would lean upon the one, and at the same time lothe the other. No, no. They are the people in whose heart is God's law, Psalm xxxvii. 31. Isa. li. 7. There is a necessary connection betwixt being in the covenant, and having an habitual regard to the law as a rule of life. They are connected as cause and effect. For what day God receives a sinner into his covenant, he writes his law upon his heart. So runs the promise, Heb. viii. 10. This is the covenant, I will put my laws into their mind, and write them in their hearts. This being the case, the man in covenant with God, cannot but be holy. That law written in his heart, he will transcribe into his life. This must be granted, unless a man can be in Christ, and yet walk after the flesh; can have a holy heart, and an unholy life. As the inward-writing of the law is the effect of the covenant promise, so holiness is an evidence of being in a covenant state. And such as are destitute of this evidence, are equally destitute of the thing itself, the covenant of grace. All that are in that covenant, are

truly, though not yet perfectly holy. They have a love, and an habitual conformity to the holy law. The great end of the covenant was to magnify the law and make it honourable; and that, in satisfying its claims on the guilty, and rendering them henceforth conformable unto it. Therefore such as are not holy, such as can indulge themselves in sin, it is obvious the covenant has not yet accomplished its end in them, and equally so, that they are not personally in it. All who have received Christ, receive also the law at his mouth. While they boast in his blood as a surety, and rest on his strength as a shield, they also walk in his light as a sun; resting on his atonement, they also follow his example. Isa. ii. 5. All who come to him for rest, take his yoke upon them, Matt. xi. 28, 29. they make no exceptions against any part of it. Whatever it be to others, to them it is easy and delightful, 2 Tim. ii. 19. Psal. lxvi. 18. They desire to depart from all iniquity, abhorring it in their heart, they study its destruction, Gal. v. 24. True, their obedience is imperfect as to degrees, but this is their burden and their grief. Sometimes they also fall, but that is not their way. Sometimes through the law in their members warring against the law of their mind they are brought into captivity. But are they willing captives? Oh, no! They groan, call themselves fools and beasts, and cry every one, O wretched man that I am, who shall deliver me from the body of this death? Rom. vii. 23, 24.

These are the three decisive marks of being in the covenant of grace: conviction of sin, faith in Christ, and holiness of life. By the first we see our misery, by the second we accept of deliverance, and by the third we testify our thankfulness to him who delivered us. The first has a relation to the covenant of works, the second to the covenant of grace, and the third to the law of Christ. The first is a conviction of our deplorable state, the second an acceptance of God's salvation, and the third a cordial performance of duty. In the one we see our misery by the first covenant; in the other we repair to the second; and in the last we perform the

duties consequential of our covenant-state. By the first the sinner is humbled; by the second the Saviour is exalted; and by the third, God is glorified. By the first we are sensible of our bondage-state under the first covenant, Gal. iv. 24.; by the second we glory only in the cross of Christ, chap. vi. 14.; and by the third we walk according to the rule, verse 16. See all the three in Phil. iii. 3. The man who is convinced of sin, has no confidence in the flesh: having taken hold of the covenant, he rejoices in Christ Jesus its only Mediator, and is habitually careful to walk and worship in the Spirit. They are the same in effect that are mentioned by our Lord, John xvi. 8. viz. conviction of sin, of righteousness, and of judgment. The man is so convinced of his sin, that he groans to be delivered from it: so convinced of Surety-righteousness, that he is all ardour to be interested in it: and so convinced of the necessity of judgment on the wicked one to whom he has been enslaved, that he fervently desires it may be executed in casting him out, and in destroying his works. These his desires are followed with suitable efforts as a good soldier of Jesus Christ. He puts on the whole armour of light, and wrestling against principalities and powers, he, under God, executes upon them the judgment written. This honour have all his saints.

Examine yourselves by these marks, my brethren, and if ye can truly say you have them, you are certainly in the covenant of grace: the children of the promise, the sons of the free woman, and not of the bond; born after the Spirit, and not after the flesh; heirs of the inheritance, and shall never, never be cast out. But of one thing beware in the course of self-examination, break not the threefold cord, rest not in any one of these three marks, exclusive of the other. Conviction of sin is no mark of grace, while separated from faith in the Saviour. Faith cannot be true unless it work by love, and issue in keeping the commandments. And as little is that obedience to be regarded as evidential of our gracious state, which flows not from a heart purified by faith. But O! happy, thrice happy that man

who can lay claim to all the three, he is in a state, and has attainments which no hypocrite ever did, or ever can reach. He has seen himself polluted, has washed in the fountain, and is careful to keep himself from the unclean and the accursed thing. He has seen his sins against the Father, has fled to the satisfaction of the Son, and to crown all, he is careful not to grieve the Holy Spirit. Thus he is in a state of friendship with his Makers, and is daily giving honour to the Three-one-God. He is in the covenant of grace, and ever shall*.

* The three marks on which we have insisted are the same with those mentioned in our Larger Cat. Q. 172. "One who doubteth of his being in Christ, may have true interest in Christ,—and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity."

ON THE

COVENANTS OF WORKS AND GRACE.

PART III.

GAL. iv. 24.

For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

AFTER having dwelt so long on the second general head of discourse, I come now to the third, which was to show wherein the two covenants differ: a very important point in divinity, and which if happily explained, must tend greatly to the edification of the saints. I shall state that difference in some particulars, with as much accuracy and precision as I can.

1st. In the first place, These two covenants differ in their nature. The covenant of works was a covenant of friendship: that of grace is a covenant of reconciliation, and therefore a covenant by sacrifice, Psalm l. 5. The one was betwixt such as were in a state of friendship, ere it was made: the other supposed enmity, and was intended to remove it, viz. legal-enmity in God, and heart-enmity in man. When God entered into covenant with Adam, he was upright, Eccles. vii. 29. consequently he was the object of his love, and that covenant was to preserve that amity which subsisted from the beginning betwixt God and man. But the covenant of grace necessarily implies the violation of

that of works, and was made to restore that friendship which was thereby lost. In it the elect behoved to be considered as they really were, viz. as sinners, and therefore as enemies in their minds unto God, being alienated from him, Col. i. 21. Though there was an infinite natural distance between God and Adam, yet not a moral. And therefore God in the highest consistency with his holiness could transact with him without the mediation of a third party. Not so with respect to fallen man. Here a mediator is absolutely necessary, a day's-man who may lay his hand upon both parties. Hence it is that the covenant of works had no mediator, but the covenant of grace has. There is one God, and one mediator between God and man, the man Christ Jesus, 1 Tim. ii. 5. He is expressly designed the mediator of the new covenant, Heb. xii. 24. It is through him only that God can draw nigh to sinners, and they to him. By his blood he satisfied the Father's justice, and by his Spirit he sanctifies the sinner's heart, and accordingly brings them together. God does not transact immediately with sinners, nor they with him: but only through the mighty Mediator. It is in him only that they can meet together. He is the only bond of union, the only medium of communication between the two. He deals immediately with both the parties, not they with one another. It is to be observed, however, that though he be the mediator of the covenant, yet he contracted for, and became the surety of the one party only, viz. the offending. Meanwhile, as he paid the debts of the one, so all the benefits promised by the other are conveyed by his hand. To satisfy divine justice, and to slay the enmity of sinners were the leading ends of his mediation, and thus to restore them to that happiness from which they had so basely fallen. Therefore in holy scripture we read that God hath reconciled us to himself by Jesus Christ, and the dispensation of the covenant made with him on our behalf, is emphatically called the ministry of reconciliation, Rom. v. 10. 2 Cor. v. 18, 19.

2dly. The two covenants differ as to their antiquity

or date. The covenant of works was made in time: that of grace from eternity. The one a little after the beginning of the world: the other before the world began, Tit. i. 2. God from eternity foreseeing man's breach of the covenant of works and his misery thereby, entered into a covenant of grace, as our Shorter Catechism well expresses it, to deliver his elect out of a state of sin and misery, and to bring them into a state of salvation by a Redeemer. The covenant of works was a time-covenant: that of grace was eternal. So early as eternity God saw that misery into which the first Adam would plunge himself and his posterity, and therefore as early did he devise our redemption, and enter into a covenant with his Son, in quality of a second Adam. Had the covenant of grace not been made till that of works was broken, it would have been a time-covenant as to commencement no less than the other. But it is styled an eternal covenant, Heb. xiii. 20. (an epithet never given to that of works), viz. eternal in respect of the past, as well as in relation to the future. God not only purposed before the world began to give eternal life to his elect, for so he purposed also to make a covenant of works, and to do whatsoever he brings to pass in slow-running time; but before all time he promised to give them that life, Tit. i. 2. A promise supposes some second party to whom it is made, therefore a promise before the world began implies a party as ancient, and consequently a covenant of the same date. From eternity the counsel and covenant of peace was between Jehovah and the man whose name is the Branch. From everlasting, ere ever the earth was, the Son was set up, constituted, or anointed as the word signifies, Prov. viii. 2, 3. viz. set up as a new covenant-head to redeem what Adam should destroy.

But here it must be observed, that though the covenant of grace was first as to being, it is last in respect of manifestation. In the case of the two covenants, the order of existence and of exhibition is reversed. What was first in existence was last in manifestation, and what was last in existence was first revealed. As in the

procedure of every wise agent, what is first in the intention, is last in execution, so here, the covenant of grace, though first in being, was the last in the order of revelation. The covenant of grace was an absolute secret, as to all created beings, till the covenant of works was broken. It is expressly called the secret of the Lord, Psalm xxv. 14. He promised eternal life before the world began, but in due time manifested his word, Tit. i. 2, 3.

3dly. The two covenants differ as to their parties. The parties in the covenant of works were God and the first Adam; in the covenant of grace, God and the second Adam. The first man, as says the apostle, was of the earth, earthy: the second man, the Lord from heaven, 1 Cor. xv. 47. In the first covenant, there was a great, yea, an infinite disparity betwixt the parties, being God and man. In the second, there was a perfect equality betwixt them as to personal glory and dignity: Though the Son in virtue of his federal engagements, became his Father's servant, yet in himself, he was equal to him, Phil. ii. 6, 8. God and his eternal Son, were originally the only contracting parties in the covenant of grace. Other parties there were none, nor could be before the world began. Then a covenant was made for us, as the word is, Hos. ii. 18. and that covenant was registered as in the books of heaven, not only before we believe, but before we had any personal being. We were not consulted in the making of it: No; the counsel of peace was betwixt God and his Son, together with the eternal Spirit. That covenant hinged not upon our consent, nor did it tarry for it. In that case it could not have been an eternal covenant, but behoved in respect of its very being, to have been posterior to that of works.

4thly. The two covenants differ as to their extent or latitude. The covenant of works was made with all mankind in the first Adam: he was at once their natural root, and their federal head. The covenant of grace was made with all the elect in the second Adam: as he conveys spiritual life to none but

them, so he was the representative of none other. This must be granted, unless we make his federal representation wider than the communication of life and righteousness: the purchase of redemption more extensive than the application: which, in our apprehension, would be making the work of God crooked. It would be reckoned strange doctrine, to teach that the first Adam represented some persons, to whom he never in fact conveys sin and death; and equally absurd would it be to say, that the second represented any, to whom he never actually conveys life and righteousness. To what end was that, if not to convey these? According to the holy scripture, the one representation is as effectual with respect to the represented, as the other is. As by the disobedience of the one, many, even all that he represented, were made sinners; so by the obedience of the other, shall many, even all that he represented, be made righteous, Rom. v. 19. This inequality of the two covenants as to their extent, was strongly intimated, in the very first revelation of the covenant of grace, Gen. iii. 15. There God speaks of two opposite seeds: the seed of the serpent, and the seed of the woman. By the former must be meant, all that persevere in their enmity against God, John viii. 44. By the latter must be understood, Christ primarily, and next, all those who come over as to his side. Now from this view of the matter, it is evident, that to aver the covenant of grace is as extensive as that of works, is saying in effect, that the personal seed of the woman, represented the seed of the serpent, which is a glaring absurdity. We see from the following context, Gal. iv. 28, 29. that the children of the promise, or covenant of grace, (Acts iii. 25.) are born after the Spirit, while the children of the covenant of works, are born after the flesh. It is evident therefore, that the two covenants, are just as unequal in their extent, as corrupt nature, and regenerating grace. The one reaches all mankind without exception: the other extends to the elect only. Hence, true faith, which interests us personally in the cove-

nant, is called the faith of God's elect, Tit. i. 1.; intimating, that all they, and they only for whom Christ contracted in the covenant before the world began, do sooner or later cordially consent to, and approve of that covenant. It bears no prejudice to this doctrine, that the desolate is said to have many more children than she who hath an husband, Gal. iv. 27.; as that only means that Abraham's spiritual seed, shall be far more numerous than his carnal, not that the seed of the woman shall be more numerous than the seed of the serpent, believers more than unbelievers. In a word, Christ did not represent the world, but the men whom his Father gave him out of the world, John xvii. 6.

5thly. The two covenants differ, with respect to the condition upon which their promises do turn. The condition of the covenant of works was Adam's righteousness: that of grace, is the obedience and the satisfaction of the great Substitute who was made sin for us, 2 Cor. v. 21, 1 Pet. iii. 18. I am sensible that many divines have expressed themselves otherwise on this head, calling our faith the condition of the new covenant; nor can I deny that in many instances they, and such as contend that Christ's surety-righteousness only is the condition, differ rather in sound, than in sense: in the name, not in the thing: the one party taking the word condition in one sense; and the other in another. But in some instances there has been a real, yea, a very material difference; while men have taught that faith was our evangelical righteousness, imputed to us for our justification as the milder condition of the gospel-covenant. This was a corrupting of the holy covenant with a witness. To avoid this dangerous doctrine, we judge it safer, and more agreeable to the form of sound words, to say that Christ's surety-righteousness is the condition of the covenant, than to call faith by that name. For the further understanding of this matter, we offer the following considerations.

1st. The condition of the second covenant must be stated from the first, the broken one. That required obedience to the precepts, and satisfaction to the pe-

nalty of the law. Therefore so must this, else the conditions of happiness are changed. Nothing but perfect doing and suffering could be sustained by the broken covenant, and therefore nothing but these could be the condition of the covenant of grace. Faith, repentance, and new obedience, suppose the breach of the first covenant. They argue imperfection in him who is the subject of them; and therefore neither any of them apart, nor all of them together, can be the condition of the second. For the conditions of life are not become lower, only they are accepted from a surety in the sinner's stead.

2dly. The covenant of grace was made with Christ as the second Adam, therefore its condition was performed by him. He alone was the party-contractor on man's side, and therefore he only had the burden of doing and of suffering, whatever could in terms of law be required of dead sinners as conditions of life. His surety-righteousness has the same place in the second covenant, that Adam's perfect obedience would have had in the first. As in that case the holy life of Adam's posterity, would not have been the condition of the first covenant, but the fruits and effects of that condition perfectly fulfilled; so here, the faith and holiness of Christ's spiritual seed are not the conditions of the new covenant, but the fruits and effects of the condition fulfilled by himself.

3dly. There are only two covenants. The condition of the one was laid on the first Adam, therefore the condition of the other, must either be wholly fulfilled by the second Adam, or divided betwixt him and us. This last is too gross to be admitted. For if we be partners with him in the condition, with him shall we also divide the glory, and so boasting will not be altogether excluded. Whatever proportion of the condition is performed *by us*, the same proportion of glorying will be due *to us*. This consequence cannot be avoided by saying, that the strength whereby we perform the condition is not our own, but given us; for Adam's strength was given him likewise. Therefore in this

case, we must either say that the condition of the covenant is divided between Christ and us, or that there are more covenants than two. To avoid the first, many have fallen into this last; teaching that there was one covenant made with Christ, the condition whereof was fulfilled by him; and another made with us, the condition of which we perform in his strength. But this distinction is not well founded, as we have already seen.

4thly. Elect sinners, even as all others, are dead, morally dead in trespasses and sins. Therefore they behove to have life, spiritual moral life, before they can believe, repent, or give new obedience. Upon what condition do they get that life? Not upon condition of faith, surely, for faith supposes spiritual life. To deny this, would lead into the greatest absurdities. Such as that a thing is the condition of itself; that faith is given on condition of faith, &c. Since therefore dead sinners get life, it must be on condition of something done by their Surety, or as scripture speaks, they obtain precious faith through the righteousness of our Saviour Jesus Christ, 2 Pet. i. 1. Since that righteousness is the condition of life, it necessarily follows that it is the condition of the covenant, and that therefore none of the actings of that life, which faith and repentance certainly are, can strictly and properly be called the condition. They all suppose the condition of the covenant, but can no more be so called, than effects can be called the cause from which they flow.

5thly. No covenant-blessing can be given to sinners, but in consideration of the condition of the covenant, as either performed, or to be performed. The nature of a condition bears so much. Now, it is obvious that the surety-righteousness of Christ, and not the sinner's faith, holds this place in the new covenant. None of the federal blessings whether pertaining to grace or glory, to the sinner's real or relative state, to the beginning, progress, or perfection of happiness, but they are all given on consideration of Christ's righteousness only.

6thly Faith, and all the lovely graces which follow

37. Not simply that they shall have a visive faculty, but that they shall actually look to Christ, as the Israelites stung in the wilderness, did to the brazen serpent, Zech. xii. 10. John iii. 14, 15. Acts xiii. 48. Hence it is evident, that all such as do not receive Christ, are not personally instated in the covenant of grace. For they have not yet shared its leading promise.

3dly. As faith is necessary, because promised in the covenant, so it must be in that very order in which the promise lies. The order of the covenant constitutes no small part of its beauty, and was a note in David's dying song, 2 Sam. xxiii. 5. In whatever order faith was promised in the covenant, in the selfsame order it must exist and act in the heart. That order which the all-wise God laid down in the making of the covenant, he strictly observes in its execution. He does not plan one measure, and follow another. As in the constitution of the covenant all things were ordered, so in the administration, all things shall be done in the selfsame order. This order, as in every other thing pertaining to the covenant, can be known from scripture only. There we learn that faith must, in the order of the covenant, go before justification, John i. 12. iii. 16, 36. Acts xiii. 39. Rom. v. 1. Gal. ii. 16. Eph. ii. 8. That the one is related to the other, as the mean to the end, as the instrument to its effect.

4thly. From this precedency of faith to justification, from its connection with, and relation to it, according to the stated and invariable order of the covenant, faith may be fitly called a condition of connection or of order in the covenant. A connection this which cannot be broken, an order which shall not be overturned: no, not for the elect's sake. None shall ever obtain justification, but in case, or upon condition, of believing. Heaven and earth shall be turned upside down, rather than this order be reversed in one single instance.

5thly. It is in this sense that faith is called a condition in our Larger Catechism, Quest. 32. There it is called the condition to interest sinners in Christ, that

the condition of the other. A doctrine inadmissible, as we have seen.

7thly. That not faith but Christ's surety-righteousness only is the condition of the covenant, appears from the case of elect infants dying in infancy. That they are saved, is beyond controversy. That they cannot believe in Christ, is equally so. For if they cannot discern between their right hand and their left, if the gospel cannot be preached to them, how can they believe on Christ? Nevertheless, being saved, it cannot but be on account of his righteousness imputed to them. It will not be alleged that they obtain heavenly happiness otherwise than in consideration of what the Surety hath done and suffered: that they obtain the height of covenant blessings otherwise than in virtue of the condition of the covenant. It remains therefore that the righteousness of Christ only is the condition of the covenant of grace.

Let it be remembered, however, that faith is absolutely necessary in all who are subjects capable of it. A few observations on its nature, necessity and office, shall conclude what we have to say on the conditionality of the covenant of grace.

1st. Since faith is promised in the covenant, it follows that none who are without it can be personally in that covenant. For to be so in the covenant, and not to be possessed of one of its leading promises, is a contradiction. God having promised faith in his covenant, surely he will give it to all such as he takes into the covenant.

2dly. Faith is necessary not only in its being, or power; but also in its exercise and actings, in all that are capable of these. And we can best judge of that capacity from its contrary. All who are capable to reject Christ, must actually receive him, otherwise they shall never see heaven, but the wrath of God abideth on them. In the covenant of grace God has not only promised the being of faith, but also its exercise: not only that his elect shall have a power to come to Christ, but that they shall actually come, Isaiah lv. 5. John vi.

Surety, Mark xvi. 16. John iii. 18, 36. it must be confessed that the promise of justification and eternal glory is conditional also. And indeed the word is express, Rom. x. 9. If thou shalt believe, thou shalt be saved. This has made the firmest, and the most judicious friends of the doctrine of grace, candidly confess, that conditional phrases are used in the administration of the covenant.* But if there be conditional phrases, then certainly that which makes them so, must be a condition of some kind or other. For why allow a phrase to be conditional, and deny the thing which gives it that quality to be a condition? Granting that it is a condition of order and connection only: a condition in the administration of the covenant, not in the making of it; yet it is a condition still, and surely it may be called what it really is.

Nor is the term condition, in this sense, anyhow injurious to grace. Faith is not said to be in the covenant of grace, what Adam's obedience was in the covenant of works. No, no. That was an antecedent condition, founding a right to the promised blessings; this a subsequent or intermediate condition only, being a promised blessing itself, pleading *that* alone which purchased it, and introducing into the possession of other purchased benefits. That was, If ye do not work, ye can have no title to happiness: This, If ye do not receive the purchaser, ye cannot possess it. There the condition was, Work and win: Here it is, Take and have. And what can be more gracious than this last? This, I say, is the conditionality of faith, Take and have; for it is a truth, if sinners will not receive, they shall not possess. If they will not receive Christ, and the covenant in him, they shall not be benefited by him. This is necessary, wise, and beautiful; consistent with grace, and leaving sinners without excuse. I hold a valuable gift in my hand, present it to a man's view, beseech him to come and take it, telling him at the same time, that if he do not, he shall never possess it. Here both freedom

* Boston's View of the Covenant, p. 255.

and conditionality are to be seen at once. I do not bid the man buy the valuable thing; in that sense it is free. I say, however, that he must take it; in that sense it is conditional. For it is not to be forced on him; he shall only have it, if he will. But how can this be better illustrated than by the parting offer itself? Rev. xxii. 17. Whosoever will, let him take the water of life freely. It is to be taken freely, inasmuch as nothing is requisite to the having of it, but to take it: but taken it must be, else a drop of it shall never be the sinner's. If he will not come and take, he must perish for ever. As meat will feed, on condition it be eaten; and clothes warm, on condition they be put on; so Christ will justify and save, on condition we believe in him. Thus faith evinces the freedom of the covenant, while nothing else is required as the condition of its application to a poor sinner. Faith is not a doing of something which may make it lawful and warrantable for us to come to Christ. It is not the possessing of some laudable qualification distinct from coming: nay, it is not the performance of any condition in order to come: it is the very coming itself. To call faith a condition in order to come to Christ, would be the same as to say, we must come in order to come, believe in order to believe, do a thing in order to do it, which is absurd. From all this it is clear that the conditionality of faith, is so far from being contrary to the freedom of grace, that it is most subservient thereto. So true is that of the apostle, Rom. iv. 16. Therefore the inheritance is of faith, that it might be by grace. And this suggests the

7th. and Last observation on this head, viz. That repentance unto life, and new obedience, so necessarily flowing from faith, are not conditions to interest us in Christ, but rather the consequences, fruits and evidences of that interest already obtained. They cannot be called the conditions of the covenant of grace, being promised therein no less than faith is. Nay, they cannot be called in any sense the condition of our justification: not being means appointed of God to obtain it, but following on it. That is a precious gospel

truth, which is asserted in our Larger Catechism, Quest. 71. viz. that God requireth nothing of us for our justification, but faith. Were repentance and new obedience required in order to justification, boasting would not be excluded. For at that rate, justification would be by works, and not by faith only. It cannot be retorted, that by this reasoning, faith itself may be excluded from having any instrumentality in our justification, since it also is our act. Great is the difference betwixt faith and works in this case, arising not simply from the appointment of God, but also from their intrinsic nature. Faith in this case is not an agent, but a recipient; not a working for, but a receiving of, righteousness in order to justify. It has a natural aptitude or fitness for receiving Christ, as the hand to a gift. This cannot be said of repentance. Such as have pressed it as a condition of pardon, have been obliged to confess that it is not an organ, or instrument which applies the merit of Christ to us*. Therefore if it were a condition of justification, it would be as different from faith, as the doing of something in order to take a gift, is from the very reception of that gift.

Add to this, that if repentance were a condition of our obtaining Christ and justification in him; then we could not receive him, till we had first performed it, we could have no immediate right to him, till the condition was fulfilled. This cannot be applied to faith itself, as it is nothing else but the cordial reception of God's free gift. Of all the graces, faith alone has a peculiar aptitude to magnify the Saviour, and to humble the sinner. Nay, such its nature, that it excludes its very self as a work in the matter of justification. It is the bridegroom's friend, so to speak, introducing the bride, the poor sinner, to him. And having done so, it retires and stands aback in the matter of justification. It rejoices to see that all the bride's happiness and glory is in her almighty Husband. It raises the

* Placette de la Justif. p. 271.

shout, Not unto me, not unto me, but to the Lord, the Lamb, be the undivided glory. It is a receiving of God's unspeakable gift, and it boasts not in itself, but only in the gift received. It is just a pleading of the Surety's atonement only. It therefore in effect confesses that its subject is a sinner, deserving nothing but the curse. It is a looking, a resting, a relying, a leaning, a staying, a trusting upon Christ alone. From all which it is evident that it can be no part, less or more, of our justifying righteousness. Its nature, use, and office in our justification, evinces so much. It is a renouncing, a disclaiming of our own righteousness, and therefore effectually excludes all boasting. It itself cannot in any degree be the believer's boast, or the object, less or more, in which he puts his trust.

That would be much the same as to say, "The man's "disclaiming of righteousness is his righteousness, and "he rests on it: The eye looks to itself: The pannel "pleads in open court his very act of pleading, over-"looking the sole foundation of the plea: The weary "man rests on his act of resting, not on the rock it-"self: The soul trusteth in its trusting:" all which would be a contradiction, and highly ridiculous, but not more so, than to make faith itself the ground of our confidence before God.—The obvious issue of this reasoning is, that faith can in the highest consistency with grace be a condition of, or instrument in, our justification, but repentance and new obedience cannot. Nevertheless they have their place in the covenant of grace, no less than faith has; and are equally necessary in their order. As faith, in the order of nature, goes before justification, so must they in the order of time before our entrance into eternal glory. In this sense they are conditions of order and connection in the covenant of grace, Luke xiii. 3. Heb. xii. 14. By faith alone we get a title to the inheritance: Repentance and new obedience are certain mediums through which we must pass, before we can enter on the full possession of it. They are not a working for the inheritance. They are not servile conditions, but filial

duties. For being children, children by faith, Gal. iii. 26. we are heirs, Rom. viii. 17. And therefore none of the duties following thereon can be necessary to found a title to the inheritance, but to evidence it, and to prove ourselves obedient children, 1 Pet. i. 14. being children, that very relation bespeaks all filial duty, while our Father's law expressly bindeth to it.—As we are justified by faith, so we shall be rewarded according to our works, Rom. ii. 6, 7, 10. They have much the same relation to eternal glory, as running to the receiving of the prize, 1 Cor. ix. 24, 26. Phil. iii. 14. 1 Tim. vi. 19. or sowing to reaping, Gal. vi. 7—9. Bernard said well, They are the way to the kingdom, not the cause of reigning.

Some have called Christ's surety-righteousness the condition for which we obtain eternal glory, and all the blessings leading thereto; faith the condition by which; holiness a condition not without which. But it must never be forgot that both faith and holiness were as really purchased by Christ, as justification and eternal glory: though in the beautiful order of the covenant, the one must precede the one, and the other the other. Before I take my leave of this important point, allow me to subjoin what is judiciously observed by some, viz. "That the performance of all holy duties is a burden which Christ has left in his testament, as incumbent on the heirs to whom he has bequeathed his Spirit, his righteousness, and crown of glory. Duties are not the conditions upon which these invaluable legacies were left, but only a burden incumbent on the legatees. A wealthy friend bequeaths an extensive estate to a near kinsman, with the burden of giving annually a certain sum of money to the poor: this sum to be yearly laid out for such a purpose, is not the condition upon the performance of which the estate was disponed to the legatee, for that was purely a gratuitous deed. Nevertheless, it is necessary, absolutely necessary, that the will of the testator be observed, with respect to the burden, as well as the benefit *."

* See Witsii Animad. Iren. Cap. 12. Fig. 10.

Thus no conditions are necessary in order to come to Christ. Nothing more than coming itself, nothing more than receiving him, is requisite to interest us in him. But being come to him, we must take his yoke upon us, and bear his burden, Matt. xi. 27—30. So much for the conditionality of the covenant of grace.

6thly. The two covenants differ in this, that in the one the Almighty interposed his oath: in the other not. There was no oath in the covenant of works. As God foresaw that man would quickly break it, and that therefore none should ever reach heaven in virtue of it, he did not honour it with the solemnity of an oath added to the promise. And as in the unsearchable depths of his wisdom and mercy, he had entered into a remedial covenant with his Son, to deliver his elect from the curse, he did not add an oath to the threatening. He only said, he did not swear, In the day that thou eatest, thou shalt surely die, Gen. ii. 17. But though an oath was unknown in the covenant of works, it is far otherwise in that of grace. In holy writ we are informed of an oath to the Surety in the making of the covenant: of an oath to the sinner, in exhibiting the covenant: of an oath to the saint, who has embraced the covenant: and of an oath respecting the man who despises the covenant. A little concerning each in their order.

1st. We read of an oath to the Son in the making of the covenant: an oath relating to his suretieship, his throne, and his seed. He was constituted surety of the covenant by his Father's oath. And herein lay one great difference between him and the Levitical priests, who were typical of him. "Those priests were made without an oath, but he with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec," Heb. vii. 21. "The law, says the apostle, maketh men high priests who have infirmity, but the word of the oath which was revealed since the law, maketh the Son, who is consecrated for evermore," Heb. vii. ult. As his suretieship, so the stability of

his throne, and the safety of his seed are ensured by Jehovah's oath. "I have made a covenant, says he, with my chosen: I have sworn unto David my servant," Psal. lxxxix. 3. And what did he swear? The following words inform us: "Thy seed will I establish for ever: and build up thy throne to all generations, Selah." To the same purpose runs the Divine declaration, verses 35, 36. "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever: and his throne as the sun before me." That this promise is not to be restricted to the typical David, but has also a reference to the true, is evident from Gabriel's words to the blessed Mary, concerning the Son she was to bring forth. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David," Luke i. 32. Thus it appears that Messiah's kingly office as well as his priestly, is confirmed by the oath of God. But,

2dly, As we read of an oath in the making, so also in the exhibition of the covenant unto sinners. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel," Ezek. xxxiii. 11. Here God is exhibiting his covenant unto sinners. His pathetic call unto them to turn from their evil ways, his pungent expostulation with them, necessarily imply that the covenant is offered to them, that taking hold of it they may obtain eternal life. Compare Isa. lv. 3. "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David."

3dly, We read of an oath to such as have embraced the covenant. This is exemplified in Noah, Abraham, the Israelites, and David. Says God to his church, "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the moun-

tains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee," Isa. liv. 9, 10. The same God who swore to righteous Noah, pledged his oath also to faithful Abraham, saying, "Surely, blessing, I will bless thee; and multiplying, I will multiply thee. In this manner God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us," Heb. vi. 14—18. The oath to Abraham bore not only that his seed should inherit Canaan, Gen. xxiv. 7. Deut. i. 8. That Messiah should come of him according to the flesh, but also that he should be blessed with all spiritual blessings in him, Rom. iv. 2. Gal. iii. 9. Heb. xi. 8—17. What availed the two former, compared with the latter? Luke xi. 28. This oath was matter of song to Zacharias, soon as he recovered the use of speech, Luke i. 73—75. Jehovah speaking to his church under the emblem of an outcast infant miraculously preserved till she came to age, says, "Yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine," Ezek. xvi. 8. That God who swore to Noah, Abraham, and the Israelites conferred the same honour upon David. To him he pledgeth his oath, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne, Psal. cxxxii. 11. Acts ii. 30. This oath also included that David should be blessed with all spiritual blessings in him who was at once his Root and his Offspring, his Lord no less than his Son.

4thly. We read of an awful oath respecting such as despise the covenant. The first intimation of this we find in the case of the unbelievers in the wilderness, who despised the pleasant land, so typical of heaven. Said Jehovah, "Surely they shall not see the land which I sware unto their fathers," Numbers xiv. 23. David,

when exhorting sinners not to harden their heart, reminds them of this oath, Psalm cxv. 7—11. And the apostle, persuading the Hebrews to believe in the Lord Jesus Christ, mentions the same, chap. iv. 11—19. No obscure intimation, that a similar oath takes place with respect to them who despise the covenant of grace. Jehovah swears in his wrath, that they shall never enter into his rest. Though man broke the first covenant, salvation was attainable by the second. But it despised, there remaineth no more sacrifice for sin: nothing but a certain fearful looking for of judgment, and of fiery indignation, which shall devour the adversaries, Heb. x. 26, 27. It merits our attention, that in scripture, the oath of God stands opposed to that repentance which is ascribed unto him. It is a sure indication that that to which the oath refers, shall as certainly take place as God exists: that in no ways, on no condition whatever, will he change his dispensation. Witness two passages instead of more. "The Lord hath sworn, and will not repent, Psalm cx. 4. I have sworn, the word is gone out of my mouth, and shall not return," Isa. xlv. 23. When a promise or a threatening are not sworn, it is very possible that neither the one nor the other may be fulfilled, some tacit condition being understood. So the murmurers in the wilderness came short of the promise of Canaan through unbelief. And the Ninevites in repenting, escaped the threatening. But all that God hath sworn shall as certainly be fulfilled, as it is certain that he is holy. Hence I conceive we may see why no oath was added to the promise of the covenant of works, viz. because man through disobedience might never obtain what was promised: and why none to the threatening, viz. because that would have rendered man's destruction unavoidable. It would have stood as an insuperable bar against the admission of a surety in the sinner's stead. Its amount would have been, In the day thou eatest thou shalt surely die, and not another for thee.

7thly. The two covenants differ as the order of ac-

ceptance. In the covenant of works acceptance began at the work, and then went on to the person. In the covenant of grace this order is quite inverted, acceptance beginning at the person, and then goes on to the work. This difference naturally follows on what was observed respecting the conditions of the covenants, for, if works, or perfect obedience, was the condition of the first covenant, then that condition behoved to be performed before Adam could be accepted, and entitled to the reward. It was not sufficient that he had a righteousness of innocence: he behoved to have that of perseverance also, in order to the acceptance of his person. But as our works are not the condition of the second covenant, they cannot be the condition of our acceptance with God. They do not go before, but necessarily follow it. The end of Adam's obedience was to procure his title to the reward. That of ours is to evidence our title. His working could procure his acceptance, inasmuch as his person was not under a curse either before, or while he was working. His state was purely probationary, he being neither accepted nor condemned. He had also a sufficiency of strength to give perfect obedience, his nature being perfectly holy. But, ah! it is quite otherwise with us, both as to our persons and our nature. The one is already under a curse: the other totally polluted. Hence our works can never procure our acceptance. By the curse our persons are odious in the sight of divine justice, and if so, how can our works be acceptable? By the corruption of our nature we are without strength to give any holy, and therefore any acceptable obedience, for nothing but what is holy can be so. Therefore of necessity our persons must be accepted, and our nature changed before our works can be pleasing to God *.

* Good works cannot go before the acceptance of our persons as the cause. That would set aside Christ's righteousness. Were they a cause, then they would produce an effect suitable to the cause. And therefore if the works were not perfect, neither could the acceptance. If the acceptance was perfect, while the works were not, what would become of Divine justice? If the person were accepted on ac-

Let none say, If our works cannot be acceptable, because our persons are under the curse of the law, how can the first act of faith be so, for it must surely take place, before we can be accepted by means of it? The difference between faith and works in this matter is very apparent. Faith is not that which in itself procures our acceptance. Its value, or its acceptableness, does not at all enter into the acceptance of our persons before God. It is its object, and not itself that justifies. Accordingly scripture says frequently that we are justified by faith, but never that faith justifieth us.—As it receives the surety-righteousness of Christ, on account of which alone we are justified, it must, in the order of nature, precede the acceptance of our persons: but it will by no means follow, that so must good works. The mean of acceptance must indeed go before the acceptance itself, and thus we must receive Christ, or believe in his name, before either our persons, or our works can be accepted. Add to this, that faith is not a doing of something previous to our entrance into the new covenant. No, it is just our entering in itself. It is a passing from the one covenant to the other, from Adam to Christ. This difference between the two covenants in the order of acceptance, is clearly exemplified in the case of the two brothers, Cain and Abel. Cain was under the one covenant, Abel under the other. Abel and his works were accepted. But in what order? First his person, and then his work, Gen. iv. 4. The Lord had respect unto Abel, and to

count of the work, surely the one could be no more acceptable than the other: the person than the work. Nor can it be retorted, that this is as applicable to faith, the mean of acceptance. For it is not faith's act, but faith's object, that makes us accepted. And therefore the strong and the weak believer are equally accepted. However weak the act of faith may be, its object is the same. Good works cannot go before the acceptance of our persons, consistent with the nature of the covenant of grace. For good they cannot be, unless the heart be sanctified; sanctified it cannot be, but by Christ. And that it should be sanctified by him, he not dwelling in it, seems incongruous to the Divine wisdom. But if he dwell in it, then the man is united to him, and if united to him, then surely accepted in him. And thus as union with Christ must go before good works, so must the acceptance of our persons before the acceptance of these our works, or in other words, justification must precede the progressive sanctification of life, though not the initial sanctification of nature.

his offering. And this double acceptance he obtained by means of faith, Heb. xi. 4. Cursed Cain, disregarding the new covenant with its promised Mediator, and cleaving to the old, is certified by God himself that he must stand or fall according to its terms, Gen. iv. 7. If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door. Here it is evident that the acceptance of his person turned upon well-doing as the only hinge; and that while he did not well, sin lay at his door. All his sin was imputed to him, and divine vengeance, like some bloody bear, was lying ready to tear him in pieces. Such is the tenor of the broken covenant.

8thly. The two covenants differ greatly in point of excellence. The first indeed was very good, as was all the six days work of the Creator, but the second was vastly better. If the first be now become weak, it is only through the flesh, not in itself. Yet when at its best, viz. when man was in innocence, it was still greatly inferior in point of excellence to the covenant of grace. That is the better covenant in many respects, some of which I shall briefly shew.

1st. The covenant of grace is better than that of works, in respect of its promises. They are better both as to their subject-matter, and their certainty. The first covenant promised the continuance and the perfection of life to the living, on condition only that they fulfilled all righteousness. The second promiseth life to the dead, and righteousness to the guilty. The first promised happiness to friends, but the second to heart-enemies. The first promised all happiness to man, if he continued to love, fear, and obey his God. But it did not promise to keep him in that love, fear, and obedience. No, he was to keep himself. His stock was entirely in his own hand, and as he managed, he was to become rich or poor. But it is far, far otherwise in the second covenant. It promiseth not only the end, but also the means. Not only heaven, but holiness. It promiseth knowledge, Heb. viii. 11. faith, Phil. ii. 29. repentance, Zech. xii. 10. love, Deut. xxx. 6. holy fear, Jer. xxxii.

40. cheerful obedience, Psalm cx. 3. To say all in a word, it promiseth all grace, Ezek. xxxvi. 25, 26, 27. and perseverance therein to the end, Jer. xxxii. 40. Luke xxii. 32. 2 Cor. xii. 9. Philip. i. 6. In the first covenant God engaged only for himself, not for man. In the second he engageth for men, elect men, also. See both in that golden passage, Jer. xxxii. 40. "I will not turn away from them, and they shall not depart from me." O what security here! No total rupture can possibly take place. God says for himself, I will not; and for his elect, They shall not. No such promise was in all the covenant of works. God no where said, Adam, innocent Adam shall not depart from me.

Thus the promises of the second covenant are better than those of the first, as to the things promised. They are also better as to their certainty. The first covenant-promises were merely conditional, and therefore could be no more certain in their performance than the condition was. It taking place, they were to follow. But if not performed, they were never to be accomplished. Thus all their certainty depended on fallible man. Not so in the covenant of grace. Its condition being sure, sure as Immanuel's word could make it, the promise became as sure to all the seed, Rom. iv. 16. In respect of them the promise is absolute, forasmuch as whatsoever is required as a mean, is as certainly promised as the end itself. Thus while faith is required in order to justification, it is also promised: while holiness is required in order to our admission into heaven, it is also promised, Ezek. xxxvi. 25. Therefore all is sure, all depending on the infallible, the ever-faithful God.

2dly. The new covenant is better than the old, in respect of Jehovah's unchangeable oath added thereto. The first covenant as we have seen had a promise, but not an oath. The two immutable things are the peculiar glory of the second, Heb. vi. 18. God did not swear to the first Adam, but he did to the second, Psalm cx. 4. Heb. vii. 21. And as he pledged his solemn oath to the purchaser of the inheritance; so

also to all the heirs: thus, as the promise primarily made to him, is again repeated to them; so after that oath made to him, there is another made to them. He who swore to the Son, Thou art a Priest for ever, has also sworn to every believer, saying, Surely, blessing I will bless thee, Heb. vi. 13, 14. This oath shews to the heirs of promise the immutability of Jehovah's counsel, and affords them the strongest consolation, Heb. vi. 17, 18. consolation to which Adam was a stranger amidst all his innocence and his paradise. There was a certain *if*, which stood as in the way betwixt him and it. The most he could say was, I shall be happy, if I continue in obedience. But the believer may say, beyond all peradventure, I shall be happy, for so my God has said, and so my God has sworn. Thus though seated as on a dunghill, and clogged with a body of sin and death, he can boast what upright Adam never could. Nay, our first parents standing as pannels at God's tribunal, and hearing the unexpected promise concerning the woman's seed, a promise confirmed by an oath, though yet unknown to them, could say more than when clothed with all the glories of primeval innocence. The woman at least, could say more for herself and numbers of her posterity than ever, viz. that she and multitudes, multitudes to issue from her, should certainly obtain eternal happiness.

3dly. The covenant of grace is better than that of works, in respect of the security of its subjects. The covenant of grace gains many subjects, but loses none. When first made, and then first manifested, there was none personally in it, but the Mediator and Surety with whom it was made: but, O what innumerable multitudes are in it now, and what shall be, ere its present form of administration cease! And not one of all these but have been, or shall be, win from the covenant of works, so to speak. Thus the one covenant is in this sense much more mighty to save, than the other to destroy. And mercy which reigns in the one, rejoiceth against judgment, which sways her iron sceptre in the other. The new covenant never loseth

any of its subjects: for it is a precious truth, once in that covenant, and ever in it. If it could possibly lose any, why not all? If it could lose any, and so leave them to perish, it would be a weak covenant like the other, and not a certain remedy against the evils introduced by the breach of it. But we are certain of better things. Man was his own keeper in the first covenant, and he lost himself: but God himself is his keeper in the second, 1 Sam. ii. 9. Psal. cxxi. Isa. xxvii. 3. 1 Pet. i. 5. Therefore while there is love in his heart, penetration in his eye, faithfulness in his lips, and strength in his arm, all is safe. The continuance of believers in the covenant is as sure as these can make it. His love must wax cold, his eyes become dim, his faithfulness fail, and his arm wither, ere they can perish.

4thly. The new covenant is better than the old, inasmuch as in the wisdom of God, this is made subservient to that: the covenant of works is made to serve grace, as Hagar was a handmaid to Sara. In the unfathomable deeps of adorable providence, the covenant of works served to introduce that of grace. There was no room for the second, till the first was broken. While Adam and his consort kept the one, they heard nothing of the other. Now, when the new covenant is proclaimed, the old is administered along with it, on purpose to give sinners a sense of their misery, and to make them relish the proposals of grace. The law is added to the gospel, and attends it, as a hand maid, her mistress, Gal. iii. 19. It is not preached that sinners may have righteousness and life thereby; no, but that lashed with its scourge, they may have recourse to the balm of Gilead, and to the Physician there: that terrified with its dreadful voice, they may flee to the city of refuge: that alarmed with the wind, the earthquake and the fire, they may be all attention to the still small voice. Christ is the end of the law, as subservient to the covenant of grace: the end of the law for righteousness to every one that believeth, Rom. x. 4.

5thly. The covenant of grace is better than that of

ıs in respect of its duration. The one was quickly
en, and therefore but of short standing. Soon, soon
it abrogated as to all the purposes of giving life.
other is stable, shall remain for ever, and hence by
of eminence it is called the everlasting covenant,
m. xxiii. 5. Heb. xiii. 20. It is firm this day as
n it was first made; yea, to speak after the man-
of man, is more so, its great condition being now
led by the Surety. It was firm at first as the word
God could make it; but now is as firm as his blood
make it, Acts xx. 28. The covenant of works was
on Heaven's side. But we can say the covenant of
e is as firm on man's side, in virtue of his repre-
ıtive, as it could possibly be on Heaven's: for
e is now an Immanuel, a God with us. It shall
n its beauty and its strength for ever and ever:
covenant of the day and of the night shall come
ı end, all the lamps of heaven shall be extinguish-
but the covenant of grace shall endure to eternity.
en heaven and earth have passed away, the rain-
of the covenant shall be seen in all its beauty
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ıe creation, God's last work is his greatest. And
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l of more than words to establish it. Who can ful-
eclare what the covenant of grace has cost a Tri-
God, Father, Son and Holy Ghost? To accom-
ı its great ends, God behoved to tear his Son as
ı his bosom, and to send him forth made of a wo-
, made under the law, Gal. iv. 4. To recover
nies, he behoved to part with an only Son. Ere
ould smile on them, he was to frown on him and
esert him: before he could put the sword of justice
ıto its scabbard, he behoved, Father as he was, to
ıge it into the bowels of his own, his only Son. The

Son, the Mediator and Surety of the covenant, behoved in virtue of his suretieship, to forego the ineffable pleasures of a Father's bosom, to be clothed in the likeness of sinful flesh, to be a reproach of men, covered with darkness, surrounded with sorrow, overwhelmed with fear, attacked by devils, stricken, smitten, and forsaken of God, and at last to die. What amazing cost is here! To use the words of one, "It is an expended Deity on human weal!" The Holy Spirit whose it is to apply the covenant to sinners, how costly work is it to him! He strives more with one sinner in a day, than ever he did with angels since they fell. He never knocked at their door, but, oh, how long he stands at that of mankind-sinners! How he strives and expostulates, ere he get access. What rebellion often against him! what resistance! and when received, what untender treatment often follows! Sons and daughters vex, grieve, and well nigh quench him. And thus as violence was done to the Son, so also to the Holy Spirit. He suffers in his influences and operations, though he cannot in his adorable person. He bears with the manners of his people, though often grievous to him, and does not altogether cast them off. Thus the covenant of grace is a costly covenant. Nothing could be equally so. The salvation of one sinner has cost God more than creation in all its extent, pomp and splendour. Ten thousand worlds had been as easily created as one. But to accomplish the ends of the covenant, what did God do? I shall tell you in the language of inspiration, and if not inspired, perhaps it had not been safe to use it, "God—— laid down his life," 1 John iii. 16. And now, my brethren, what could have been done more for the vineyard than has been done? Isa. v. 4. Surely a synod of angels could not say. The cost could not possibly rise higher: God spared not his own Son, but delivered him up for us all: Awake, said he, O sword, against the man that is my fellow.

10thly and Lastly, The two covenants differ in their effects. The first did not exclude boasting. The

second does, because it rests on Divine grace only, Rom. iii. 27. Eph. ii. 9. In the morning of innocence the first shone fair on man as the sun on Sodom a little before it was destroyed: but soon as broken, it like the heavens in the case alluded to, was ready to pour a torrent of fire and brimstone on the sinners' heads. As a proof of this, with what terror were our parents seized when they heard the voice of God? They fled as from an enemy, and hid themselves amongst the trees of the garden. A consciousness of guilt made them tremble at that voice, which on former occasions had made their hearts to leap for joy. But O how different the effects of the covenant of grace! With what a joyful sound does it strike the sinner's ear, proclaiming liberty to the captives, and the opening of the prison to them who were bound. So true is it that the one covenant gendereth to bondage, the other to liberty. In the first, God thundereth curses on mount Ebal; in the second, blessings are proclaimed as from mount Gerizzim. The first as broken, banished men from God, for none can come to him by it; but the second bringeth them near to him, discovering a throne of mercy, to which coming with confidence, they may obtain mercy and find grace to help in time of need: mercy to pardon sin, and grace to assist in duty.

The covenant of works shuts up to hell, but that of grace throws open a door of hope. The one shews sinners a God who is all eye to see, and all fire to punish, the workers of iniquity. The other while it manifests his holiness, proclaims him at the same time to be, God merciful and gracious, long-suffering, forgiving iniquity, and transgression and sin, Exod. xxxiv. 6, 7. The one can do nothing now but condemn: the other brings death and condemnation to none, no not to those who reject it. For though that rejection seals them up under the curse, yet it is not the covenant of grace properly and by itself which condemns, but the covenant of works. If men reject the blessing of the one, they must of necessity abide under the curse of the other. But the covenant of grace curseth

none, being all made up of blessings: no fire, nor blackness, nor darkness, nor tempest here, nothing but the still small voice. It justifies all who come unto it, condemneth none, not even those who will not come. To say all as in a word, the covenant of works casteth all who live and die under it, into hell; that of grace brings all who are under it, to heaven. Thus the two covenants differ with respect to their nature, antiquity, parties, extent, conditions, solemnity, order of acceptance, excellence, costliness, and effects.

Let us now attempt to improve this point, so pregnant with instruction.

1st. Hence see, what an egregious mistake it is to confound the two covenants. It is a leading error, productive of many others both in principle and practice. As to principle, it has been the source of their mistake who tell us of a new gospel-law, obedience to which is our justifying righteousness. This new gospel law, say they, requireth faith in Christ, repentance unto life, and new obedience. This is a law not so rigid as that of works, but accommodating itself to our weakness. This, my brethren, however common, is dangerous doctrine. It is nothing but the old covenant as in a new dress. At best, it is a blending of the two covenants together, a mixing of law and gospel. All precepts belong to the law, as all the promises in Christ to the gospel. It would not be more absurd to refer the promises of salvation through Christ, to the law; than to assign the precepts of obliging sinners to believe, and repent, to the gospel. Law and gospel have their distinct provinces, and what is peculiar to the one, cannot justly be attributed to the other. As there is but one God, and he perfect and unchangeable; so there is but one law, and that perfect and unchangeable: the moral law. Under it the rational creature cannot but be, inasmuch as it results from the relation subsisting betwixt the Creator and him. A creature not under the Creator's law, would be a contradiction in terms, as

one should say, an independent creature. The all-
rfect law obliges the creature to every duty incum-
nt on it, whether in a state of innocence, corrup-
n, grace, or glory. Obliging it to love its Creator,
thereby necessarily lays it under an indispensable
ligation to believe whatever he shall reveal, he
ing Truth itself; and to obey whatever he shall com-
nd, he being vested with the highest authority.
is law passing into a covenant, with respect to
lam and his posterity, it is obvious that, in virtue of
at very covenant, he and they were bound to believe
Christ, soon as he was revealed; and to repent, soon
they had sinned. Thus the law as a covenant of
rks bindeth all who are under it to repent, and on
eir hearing of Christ, in the gospel, to believe in him.
it did not command these things, it could not con-
mn for the want of them. The same law as a rule
action, bindeth all who are under the covenant of
ace, to continue, and to increase more and more in
th, repentance, and all holy obedience. The law
a covenant obligeth the former, and as a rule the
ter. For it is evident that it bears a federal relation
the one party, they being still in Adam; and as
dent that it cannot bear that relation to the other,
y being in Christ. Yet it must still be their rule;
soon can they lose the relation of creatures, as it the
ation of a perfect rule. From all which it is clear,
at faith, repentance, and all the other precepts which
pose either sin in the creatures, affliction upon them,
a Saviour revealed to them, are not precepts of some
w gospel-law, but do properly belong to that law
ich was from the beginning.

That same law which bound us to take a God-Cre-
r for our God, binds us also to take a God in Christ,
n as we hear of him in that new and endearing re-
ion. And indeed, if there were a new law given,
which we were not subjected in the beginning, one
uld be led to think that new grace should be given
o, qualifying us to obey that law. And it is observ-
le, that Arminians who teach the one, hold the o-

ther. As for us, we deny both, either a new law, or new universal grace. We hold, that man in innocence had a *power* to believe in Christ, though he could not actually believe in him, because not then revealed: just as one who has his eye-sight can see all manner of objects when brought within his view. The true reason why I cannot see this or the other distant object, be it man, mountain, city or river, is not for want of the power of sight, for that I have, but because these several objects are not at present within my view. Adam having, in this sense, a power, before the fall, to believe in Christ; his posterity are bound, in virtue of the law, to believe in Christ revealed, though they have lost that power *.

Perhaps it will be said, sinners had never been commanded to believe in Christ, to shew forth his death, &c. if the gospel had not been revealed, and that therefore these and such like may fitly enough be called gospel-precepts. It is easy to answer, that indeed they would not have been commanded to believe in an incarnate God, had not the gospel revealed that glorious object. And thus it is granted, that the gospel is an occasional cause of such precepts; but still the precepts themselves belong, not to the gospel which occasioned them, but to the law which gave them on that occasion. For while the gospel alone reveals the new object, and constitutes the new relation, the law, in regard of its perfect authority, obligeth to all duty towards that object, and suitable to that relation. Adam, for instance, was not commanded to love his wife and children, till he actually had such relatives. But soon as he had either, that same law which bound him to love the Lord, bound him to love them also. The law is not multiplied as new relations arise. It is ever one, be they many or few. This is the doctrine of our Larger Catechism, which mentions believing and repentance as required, and unbelief and hardness of heart as forbidden, in the first commandment; and re-

* See Turret. Loc. 8. Quest. 2.

ceiving the sacraments as duties required in the second.

As no precepts, so no threatenings belong to the gospel, but to the law. The vials of vengeance are in the hand of the law, while the cup of blessing only is presented by the gospel. And therefore there is no such thing as gospel-vengeance, *i. e.* vengeance inflicted in virtue of its authority, though the most dreadful vengeance shall be taken by the law on those who despise the gospel, 2 Thess. i. 8, 9. The threatenings of eternal vengeance must belong, either to the law only, to the gospel only, or to both. They cannot belong to the gospel only, for such as never had a gospel and never will (fallen angels) must suffer eternal wrath. And as to men, if the threatenings of eternal vengeance belonged to the gospel only, then we behoved to invert the apostle's word, Rom. v. 12. And say, "By one man, viz. by Jesus Christ (as a cause not without which) eternal death entered into the world," inasmuch as without him, it would not have been at all, the law threatening no such punishment *. The threatenings of eternal vengeance cannot belong to both law and gospel. It is sufficient that they are in the one, and therefore unnecessary that they be in both †. Since there are no commandments in the gospel, there can be no threatenings in it either. For a threatening can only be for the breach of some command. Hence we conclude that the threatenings of eternal vengeance belong to the law only, and not to the gospel. Such as are under the covenant of grace, though for their sins they are liable to fatherly chastisement, yet not to legal vengeance: there is not a drop of that in all their cup. And as paternal correction is inflicted from love to their persons, it is rather to be considered as a benefit promised, than an evil threatened.

Thus there are neither precepts nor threatenings in the gospel. And to teach the contrary is to confound

* Reynold's Works, p. 77.

† Boston's Miscell. Quest. p. 7.

the law with it. But as not duly distinguishing between law and gospel, introduceth to errors in principle, so also in practice. The saints themselves are often ready to stumble here. It is none of the least of their difficulties to be dead to the law as a covenant of works, dead to it in point of practice. When helped by grace to the comfortable performance of duty, how ready are they to cast an adulterous eye to the law for a reward, and thus to boast of themselves. When smitten with heart-condemnings for negligence and carnality in duty, they are as ready to dread condemnation from the law as a covenant, as they were in the other case to look for justification from it. But the truth is, they have nothing either to hope or to fear from that covenant, they being in point of privilege dead to it, and it to them. Therefore, amidst all the ups and downs of the spiritual life, it is their duty and interest steadily to distinguish between the two covenants. When helped in duty, let them know that they were so, in virtue of the new covenant only, and therefore be clothed with humility. When negligent and carnal, let them be ashamed, let them fear a Father's rod, but not despair. And trusting for pardon and strength on the footing of the better covenant, let them gird up their loins, and work, and run, and fight, and overcome, and be more than conquerors. Their comforts and their chastisements come from elsewhere than from the covenant of works.

2dly. Though the two covenants must not be confounded, yet the one attends the other in its administration to sinners. While the covenant of grace is offered to them, the covenant of works attends that offer, and obliges them to receive it, under pain of everlasting and aggravated damnation. Thus the one covenant commandeth sinners, to whom the other is revealed, to embrace it; giving them to know that if they do not, they must perish, not simply for being in Adam, but for rejecting Christ: not only for disobedience as to the original demands of the first covenant, but for refusing to comply with his present requisitions.

In this sense we must understand that text, Rom. x. 4. "Christ is the end of the law for righteousness to every one that believeth." The end of the law! Strange! One would have thought, he should rather have been called the end of the gospel. He is so surely. But he is the end of the law too, as it is subservient to the gospel. For while the gospel invites and allures sinners to come to Christ, the law strictly commands them to do the same. And good reason it has, for it is infinitely more honoured by such as go to Christ, than by those who still remain under it. From the one it gets all in their Head that it can demand as a covenant, and is highly honoured by themselves as a rule. From the other it can get nothing that can satisfy.

The covenant of works cannot but attend the covenant of grace, considering the state of those to whom this last is administered. They are all such as are by nature under the covenant of works. And if they refuse to enter into the one, they must of necessity abide under the other. This being the truth, they are fairly warned of it. Hence it is no uncommon thing to find the doctrine of the two covenants, law and gospel, in one and the same text of scripture. So Mark xvi. 16. "He that believeth, shall be saved:" there is gospel. "He that believeth not shall be damned:" there is law. So also John iii. 36. Meanwhile this offer of the one covenant accompanied with the high command of the other, cannot be called a gospel-covenant made with sinners. It is a setting life and death before them, blessing and cursing: bidding them choose the one, and flee from the other, Deut. xxx. 19. Were it a covenant, it would not be more a covenant of grace, than of wrath, of life than of death. "For while the one part would be, If thou believe, thou shalt be saved: the other would be, If thou do not believe, thou shalt be damned." * It is not a covenant therefore, but the solemn administration of the covenant of grace.

3dly. From the difference betwixt the two cove-

* Rysen. Compend. p. 147.

nants, as stated above, it is evident that none can be under both, at one and the same time. A man may be, and thousands, thousands actually are, in the one covenant, and honoured with the offer of the other, but none ever was or shall be, in both at once. To think otherwise, would be saying in effect, that one may be the son of the bond woman and of the free at the same time: born after the flesh, and after the Spirit: excluded from the inheritance, and yet an heir: all which are so many contradictions. While one is under the covenant of works, he is no more under that of grace, than a man in prison can be at the same time enjoying all the sweets of liberty. And soon as one is in the covenant of grace he is thereby wholly and altogether set free from the covenant of works. Though that covenant bound him, as we saw above, to take hold of the covenant of grace, yet the moment he did, it left him, became dead to him, and he to it.* It pursued him as to the very door of the new covenant, as the avenger of old did the man-slayer to the very gates of the city of refuge, yet it could not enter in. But though the law leaves him as a covenant, it still abides with him and superintends him as a rule of obedience, in the hands of a Mediator. The impossibility of being in the two covenants at one and the same time, is further evident from this, that on that supposition, a man would be both justified and condemned at once, a child of wrath and an heir of God, exposed to the curse and entitled to the blessing. Condemned, &c. because under the one covenant; justified, &c. because under the other. Hence by the way, we may see their gross mistake, who teach that the elect were justified from eternity, justified before they believe. For at that rate they were never condemned, never under the covenant of works. What is the justification of a sinner, but absolving him from the condemnation of the broken covenant? and if so, then surely he was under that covenant previous to his justification.

* Bost. Miscell. Quest. p. 171.

4thly. We may learn, that sooner or later all the elect shall be personally brought into the covenant. All that the Father giveth me, saith the Son, shall come to me, John vi. 3, 7. There is an infallible connection between predestination and justification. Whom Jehovah did predestinate, them he also called: and whom he called, them he also justified, Rom. viii. 30. The covenant is offered to many who despise both it and its messengers. Like the Syrian soldier, we must draw the bow at a venture, not knowing whom the arrow may pass, or whom it may pierce. This we know, the elect shall not always despise. Persist who will in their obstinacy, they shall not. The election, saith the apostle, hath obtained righteousness, and the rest were blinded, Rom. xi. 7. Though we know them not, their great Representative does. He got them from his Father, and in his book are written all their names, Rev. xiii. 8. They were promised by one person of the ever-adorable Trinity: they were purchased by another: and therefore sure as the promise of the one was true, and the purchase of the other full, they shall be sanctified by the third. This was the great end designed in the promise and the purchase; and as sure as God is faithful, almighty and wise, it cannot possibly he frustrated. Though the covenant was at first made without their consent, yet it shall be procured in the appointed time. Not one of all their countless number but shall in effect subscribe with their own hand that they are the Lord's, and surname themselves by the name of Israel, Isa. xliv. 5. Three things are certain, viz. that they shall come into the covenant, abide in it, and at last reach the heights of Zion. Christ himself says, Them I must bring, John x. 16. Being ordained to eternal life, they shall believe, Acts xiii. 48. shall be made willing, Psalm cx. 3. and being once in the covenant, they ever shall. Christ will never suffer a member of his mystical body to perish, nor to be torn from him, John x. 28. The Holy Ghost will never leave his temple to be a habitation of devils. The elect, notwithstanding of all their inherent weak-

ness, shall not totally and finally perish. Though but slender vessels, they are vessels of mercy, and therefore shall weather out every storm: when the torrent of iniquity runs highest, sweeping its thousands and its ten thousands into utter destruction, not one of them shall be lost. It is not in the power of the old serpent, aged and experienced as he is indeed, to deceive them, Matt. xxiv. 25. They stand on firmer ground than did our first parents in paradise. Thus persevering in their covenant-state they shall infallibly reach that heaven which is the complement of all the promises.

It is pleasant to trace the waters of the sanctuary issuing from election, their sole and their secret source. Before Christ they generally ran as on Jewish ground, few of the Gentiles coming to drink. But since that era they have run as in the territories of the Gentiles, diffusing life through multitudes of dead souls. And O the happy, happy days that are hastening on, happier than ever shone since Adam fell. The Jews shall in multitudes repair to the salutary streams. With the Gentiles they shall drink: and with them shall they lift up the voice and sing. The glorious Lord shall be to them and to us a place of broad rivers, and of streams: streams to make glad the city of God. The living waters shall make their way eastward and westward. And neither the drought of summer, nor the frost of winter shall retard them in their progress, till they cover the earth, as the waters do the channels of the sea, Isa. xi. 9. Zech. xiv. 8. The Deliverer shall turn away ungodliness from Jacob, and so all Israel shall be saved, as the covenant promise runs, Rom. xi. 26, 27. They shall be graffed into their own olive, from which they have been so long broken off. Passing under the rod, as the flock under the hand of him that telleth them, they shall be brought into the bond of the covenant, Compare Ezek. xx. 37. with Lev. xxvii. 32. and Jer. xxxiii. 13. Their reception into the covenant shall be as life from the dead, Rom. xi. 15. Light shall ac-

company that life. The holy scriptures shall be better understood than ever, when those to whom they were first committed, shall believe on Him who is the substance of the law and the prophets. The vail being taken from off their eyes in reading the Old Testament, O what a beauty shall they discern, what a sweetness shall they taste in the New? To purchase the elect, Christ became a sacrifice. To bring them personally under the covenant he is endowed with the Spirit above measure. And therefore, sure as his sacrifice was acceptable, and as his Spirit is mighty, they shall be brought from the fearful pit, and the miry clay: their feet shall be set upon a rock, and their goings established.

5thly. We may see what must be the only ground of our confidence before God. It is not our own works of righteousness, nothing wrought in us, or done by us. Neither faith, repentance, nor new obedience. It is Christ's surety-righteousness, nothing without, nothing beside it, It and it only. What he did in satisfaction of law and justice, that only can be a poor sinner's confidence, when standing at the divine tribunal: nothing else can be sustained there. Every other thing, however fair, firm or bulky in the carnal eye, is but unstable water, or yielding air, and shall leave the unhappy man who leans upon it, under an eternal disappointment. Being originally under a covenant of works, a broken covenant, nothing but what was done by Christ to fulfil its precept, and to satisfy its penalty, can be sustained as the ground of our confidence before God. To think any less sufficient, would be saying that sinners can be justified to the prejudice of the covenant of works; that divine justice has abated its demands, and can be pleased without an adequate satisfaction. Be wise, therefore, sinners, be instructed, as ye value your salvation. Trust not in yourselves, in your own hearts, or your own works. Turn away your eyes from every thing, in point of confidence, but Christ, and his surety-righteousness. Let his doing and his dying be your only boast. Be assured that

every edifice of your lame morality, however highly reared in your own eyes, will be but a Babel in the matter of justification. That God, whose judgment is always according to truth, will write upon it utter confusion, and everlasting disappointment. It is an house built upon the sand, and therefore, soon as the rains begin to descend, the floods to roll, and the winds to blow, it shall fall; and from the tower, become the tomb of the builder. Renounce, therefore, all your own righteousnesses as the ground of your plea before God. They cannot endure the scrutiny of his all-pervading eye. Like stubble or chaff the fiery law will burn them up, and the man that puts his confidence wholly or partly in them. I say, partly, for Christ's righteousness and ours cannot possibly mix in the matter of justification, any more than the iron and the clay in the monarch's dream. Justification, no less than election, must be either wholly of works, or wholly of grace, it cannot be partly of both. If by grace, to use the apostle's words, Rom. xi. 6. then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work is no more work. Grace and works can no more stand together here, than the ark of God and the image of Dagon. Either grace will exclude works, or works grace. The sinner must cleave to the one, exclusive of the other. Grace is so pure that it admits of no mixture. A sinner bringing in his own righteousness along with Christ's, is much as if one should patch some filthy rags on fine linen, clean and white, and thus adorned in his apprehension, approach the royal presence. Such an action would be an affront both to royalty and to the robe. He who joins his own work to Christ's, pours contempt both on the Surety and the Judge. On the Surety, as if his work were incomplete and on the Judge, as if knowledge, holiness, and justice were imperfect. Such a blasphemous attempt is the most daring unbelief. It is utterly inconsistent with faith in Jesus Christ. Faith, as we have often heard, rests upon Christ alone.

It in effect excludes itself as a work, in the matter of justification. It is not a thing upon which a sinner rests: it is his resting on the Surety. Therefore that man who would bring in his faith, as a part of his justifying righteousness before God, thereby proves that he has no faith in Jesus Christ. He comes as with a lie in his right hand: for such is the absurdity, that he trusts in the act of his faith, not in its object, *i. e.* He believes in his faith, not in Jesus Christ. Having taken Christ, as he pretends, he would have that very act whereby he received him, sustained at the divine tribunal, as his righteousness. Thus Christ is bid to stand at a distance, and the sinner's own act is by himself bid to come near, in the case of justification. This is nothing else but works under another name. It is not faith, for that necessarily establishes grace.

This being a matter of the utmost importance, we cannot be too plain or precise upon it. The proud deceitful heart of man has a diabolical dexterity, so to speak, in destroying the doctrine of grace, and therewith himself. The sinner will seek a thousand lurking holes at the foot of Sinai, burning as it is, rather than repair to mount Zion. Men may dispute with others, and deceive themselves as they will, but as Christ's surety-righteousness only could be sustained as satisfactory to law and justice, so nothing but it can support a sinner at a dying hour. Every thing else will then be sweeped away as a refuge of lies, and the sinner, not in Christ, exposed to one eternal storm. Memorable is the case of Bellarmine, who ransacked all the stores of learning, and prostituted all the powers of his mind to defend justification by works. When standing as on the confines of the two worlds, a trying place indeed, and where, sooner or later, we must all set foot, he confessed that the way of Christ was safest. It will not be improper here to relate the manner in which it is said they comforted the sick even in the darkest ages of popery. It was asked the dying person, "Do "you believe that you cannot be saved unless by "the death of our Lord? Having declared that this

"was his belief, they said to him, Praise God there-
"fore, and give him thanks as long as ye live, and
"your soul is in you: and place all your confidence,
"and hope, and love in him, and in nothing else, and
"commend yourself to the passion and death of our
"Lord Jesus Christ. And if the supreme Judge will
"judge you, then say, Lord I put the death of
"Christ between me and thy judgment, and I attri-
"bute no other work to myself. And if then the
"Lord say, Thou hast deserved condemnation; answer,
"O Lord, I put thy own mercy, and thy bitter death
"betwixt thee me."* To conclude this point, what-ever different relations the various blessings of the covenant may bear to one another, some as means leading to others as the end, as faith to justification, and holiness to eternal glory; yet they all bear one and the same relation to Christ's surety-righteousness, the condition of the covenant. They are all related to it as effects to their cause. And therefore in none of them, but in it only, must we put all our trust. It purchased our persons and our privileges. On it therefore, on it alone let us ever fix our eyes, as the only solid ground of our acceptance in the sight of God. Rejecting every thing else as empty chaff or sliding sand, in point of confidence, on it as the rock of ages let us ever build. It was finished work, John xvii. 4. and xix. 30. so finished, that even Jehovah's pure and piercing eye could see no defect. In it therefore, in it alone let us ever glory.

6thly. Let such as know that they are in the covenant of grace rejoice and be exceeding glad. Rejoice, my brethren, for the consolation, for strong it is, rising as high as the oath of God. Sure, as it cannot be revoked, ye shall enjoy the heavenly inheritance. The Lord having sworn, he will not repent: repentance, he has declared, shall be hid from his eyes, Hos. xiii. 14. His gifts and his calling are without repentance, Rom. xi. 29. So true is that which is written, Not as the world giveth, give I unto you,

* Pictet. Theol. Chret. vol. 2, p. 138. Compend. p. 485.

ohn xiv. 27. Having given you the new heart, he ill at last receive you into the new Jerusalem too. laving given you the earnest of the Spirit, 2 Cor. i. 2. v. 5. he will doubtless put you into the full pos- ession of the inheritance, Eph. i. 14. iv. 30. All this e has not only said, but sworn, and therefore it is as mpossible that ye can perish, as it is impossible for od to lie, Heb. vi. 18. The dispensations of his pro- idence toward you he may often change, but that of is grace he never will. Troubles in troops may come, nd ye in your haste be ready to say with the hoary eaded patriarch, All these things are against me. Meanwhile, they shall work together for your good. A black and a boisterous night of affliction may suc- eed a prosperous day, but still grace shall be carry- ng on her great design. The smiting providence, no ess than the smiling, shall issue in your good, Psal. xix. 67, 71. and the waves of affliction shall waft you o the shores of glory, 2 Cor. iv. 17. You have the ighest possible security for all this, God having sworn hat in blessing he will bless you. That all doubting night be for ever banished, and that your joy might e full, he has pledged the richest jewel of his crown, hat he will never, never cast you off. He has sworn y his holiness, Psal. lxxxix. 35. His holiness is that which diffuses a lustre over all his other attributes. It s that which seraphs in joyful responses celebrate, Isa. vi. 2. It is holiness which gives a radiance to wisdom, power, and goodness. Let them be but in idea sepa- rated from it, and all their beauty evanishes in a mo- ment. Of all the attributes of Deity, holiness seemed most hostile to sinners: for God is of purer eyes than to behold evil, and cannot look on iniquity, Hab. i. 13. In respect of his holiness he seemed to be devouring fire to them who were as dry stubble. Being necessa- rily holy, how could he but abhor sinners who were all as an unclean thing? Thus holiness seemed to oppose their happiness, as the flaming sword did Adam's ap- proach to the tree of life, Gen. iii. ult. But, O the riches, the exceeding, the unsearchable riches of di- vine grace! What in God seemed to be most against

you, by that hath he sworn that he will not be wroth with you, so as to cast you off. Your transgression he will visit with the rod, and your iniquity with stripes; nevertheless, his loving kindness will he not utterly take away, nor suffer his faithfulness to fail. His covenant will he not break, nor alter the thing that is gone out of his lips. Once has he sworn by his holiness, that he will not lie unto David, Psalm lxxxix. 32—35. Good reason therefore have ye to sing unto the Lord, ye saints, and to give thanks at the remembrance of his holiness, Psalm xxx. 4. It is that which he hath laid as in pledge that ye shall be happy. Amidst all the storms of life, look unto the oath in the covenant, as did Noah to the bow in the cloud, Gen. ix. 13—17. For sure as the one was a token that the waters should no more go over the earth, so is the other, that God will not enter into judgment with you, nor condemn you for all that ye have done. I mention not this that ye may thence take occasion to sin, laying your head as on the pillow of carnal security, (abhorred be the thought!) but that ye may serve the Lord without fear, in holiness and righteousness before him, all the days of your life, Luke i. 74, 75. True assurance of God's love, instead of cutting, greatly strengthens the sinews of obedience. So argued one who perfectly understood the connection between grace and duty. Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. *For* God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 8, 9.

7thly, We may learn that good works are the evidences of our interest in the covenant of grace. They are the necessary fruits, and therefore the infallible evidence, of our union with Christ. Three things deserve our attention here, the foundation of faith, faith itself, and the fruits of faith. The first may be, and alas! in innumerable instances is, without the second: For though there be a broad and a firm foundation in the gospel offer, yet men will not believe. But the

second cannot be without the third: Faith will produce pleasant fruits. Peter tells us, that it purifieth the heart, Acts xv. 9. Paul, that it worketh by love, Gal. v. 6. And John, that it overcometh the world, 1 John v. 4. Where there is no care to keep the commandments, there is no true faith. For as the body without the spirit is dead, so faith without works is dead also, James ii. ult. Faith gives life to works, and they evidence the life of faith. Hereby we know that we know him, says the apostle, if we keep his commandments, 1 John ii. 3. From the want of them, we may argue the want of it: therefore all who are not careful to maintain good works, let them know that, nothwithstanding all their pretences, they are still strangers to the covenant of promise. They are not married to Christ, else they would bring forth fruit unto God: even the fruits of holiness. They are not the mother of the live-child (I allude to 1 Kings iii. 26.) for they would have it divided, what God has joined they would put asunder. They would be justified by Christ's righteousness, but not sanctified by his Spirit. Hereby, like the false mother, they are witnesses against themselves, and testify that they are none of his. While the word of God supports faith, as its sole foundation; works shew it, as its shining evidences. Hence they shall be brought forth at the last judgment, Matt. xxv. 34, 35. as so many testimonies of union with Christ, and consequently of a title to the inheritance. And though it is not the thing witnessing, but the thing witnessed, which gives that title, yet the one is necessary in its place no less than the other. Inasmuch as a title must not only be had, but also proved. Thus it is true that good works will bear a weight of evidence, but not of confidence. Our works are like our eyes, as they can look on this earth, but not on the sun when shining in his strength; so our works can endure the sight of men, but not the search of God. They are by no means the causes of our faith, or confidence in Christ. It would be as grossly absurd to think so, as to say that effects are the

causes of their cause. Faith produces works: not they it. Therefore we do not teach that sinners have no ground to believe in Christ for salvation, till they can shew their good works: that would be overturning the doctrine of grace. But we say they can have no permanent evidence that they have believed, but by good works. As we dare not assert the former, lest the doctrine of grace be overturned; as little can we deny the latter, lest it be abused. There is always ground to believe, since the word of the Lord endureth for ever, 1 Pet. i. ult. But there is no ground to judge that we have believed, till we have truly done so. The reason of both is obvious: the word of faith is to all without exception: the grace of faith is not in all, 2 Thess. iii. 2. And it is hard to say, whether more sinners perish, by not believing the word, as they are bound; or by thinking that they have believed, while they ought to judge it quite otherwise. In the one case they will not believe what God has said: in the other they believe that he has wrought what he has not. To say it all in a sentence, Not believing on the true word, they rest on a false work: they reject the truth, and believe a lie.

But though good works cannot beget, yet they may nourish faith: produce it they cannot, but strengthen it they will. The virtuous daughters may help the mother. And thus the saint discerning the work of grace in his own heart, can believe more strongly that he shall be saved through the grace of the Lord Jesus Christ, than he could do in the first act of faith, when he saw nothing in himself but an ocean of corruption. Meanwhile, this is only a different degree of faith from what he had at first, not a different kind. It was as true then, though not so strong. Then it rested on what God had said, purely because he had said it: now it rests more strongly on what he says, from the consideration of what he has wrought. In both cases the foundation is the same, but a new motive being added, the act is stronger. And in this manner evi-

lences pave the way to the full assurance of faith, as rue assurance natively issues in them.

8thly, From what was said, we may see how duty s related both to law and gospel. There are four hings to be observed with regard to duty, viz. Oligation to it, assistance in it, acceptance of it, and eward according to it. The first comes from the law, ll the rest from the gospel. The first comes from a aviour's authority, the second from his strength, the hird from his sacrifice, and the fourth from his grace. herefore to the discharge of all holy duties, there is nuch more requisite than to know that they are commanded. That indeed is the first thing, but it is not he whole. Without the knowledge of that, we must iot adventure on any thing as bounden duty. However if we know nothing more, but to attempt the perormance immediately, we shall neither have comfort n it, nor a holy God any pleasure. While therefore he law obliges us to duty, let us look to the gospel, he covenant of grace, for assistance and acceptance. While the commands of the law should sway us by uthority, authority supreme and sweet in Christ, let he promises of the covenant be the object of our faith, he source of our strength. Believing them, and no therways we shall be enabled to give acceptable obeience. The promises of assistance and acceptance re the two pillars of all holy obedience. The Jachin nd Boaz, the stability and strength of the spiritual emple. Nothing will a holy God accept from us, ut what is sanctified by the Spirit, and perfumed by he Son, Rom. xv. 16. 1 Pet. ii. 5. Unless it be prouced by the Spirit, there is no live-offering, nothing ut the carcase of duty. And though produced by im, yet the live-offering must be sacrificed as on the ltar Christ. It must be all-over sprinkled by the blood f his atonement, and perfumed with the incense f his intercession. Thus there must be assistance in uty, before there can be any acceptance of it. And et the one of these is not the cause of the other, hough the other cannot be without it. By no assist-

ance that we obtain in this life, can we perform perfect obedience. And if imperfect, then there must be some other thing to procure acceptance than itself. And that is the perfect obedience and prevalent intercession of the Mediator of the new covenant. And yet nothing but what is holy can be accepted, Rom. xii. 1. It is the holiness, and not the stains of the believer's obedience that is accepted. It is what he has, and not what he wants. And O grace, grace, though he wants vastly more than he has, of that perfection which the law requires, yet his little is accepted in the Beloved. Be persuaded, therefore, as ye would have strength for duty and comfort in it, to look to the promises of assistance and acceptance.

9thly. We may see the happiness of those who are in the covenant of grace. Many and great are the benefits they enjoy in time, and shall to eternity. The half of them an angel-preacher could not fully unfold. I shall mention a few, as inclusive of all.

1st. Such as are in the covenant of grace are wholly and altogether delivered from the covenant of works. Their being in the one, necessarily supposes their total freedom from the other, forasmuch as none can be under both at one and the same time. As soon may one man serve two masters, as be under the two covenants. Such as are ingrafted into Christ, are wholly and for ever broken off from Adam as a federal root. To subject believers in any degree to the covenant of works, is as unreasonable as to say that unbelievers are in the covenant of grace. The apostle is peremptory, Rom. vi. 14. "Ye are not under the law, but under grace." Intimating that no man can be under both. This deliverance is twofold, viz. from the penalty, and from the precept of the covenant of works. Believers are not under its penalty. For they are redeemed from the curse of the law, Christ having been made a curse for them, Gal. iii. 13. Whatever they deserved, he has suffered for them: therefore they cannot in justice be bound to suffer too. The Judge of all the earth cannot but do right, and

therefore will never demand the double payment of a debt. All the sins of the covenanted people are blotted out, and though they still be legible in the book of Omniscience, yet they are no more chargeable in justice. The covenant of works can lay nothing to the charge of God's justified. It cannot condemn, for it is Christ, it is Christ, the Surety that died, Rom. viii. 33, 34.

As they are delivered from the condemning, so also from the commanding power of the law. As a covenant these two are now inseparable. To grant that believers are freed from the one, but not from the other, is allowing them but a half deliverance from the covenant of works. Nay, it in effect, denies them any deliverance at all. For the moment they are subjected to its commanding power, they are also brought under its condemning, inasmuch they cannot perfectly keep its commands. If it have a power to command them, but not to enforce its commands with a penalty, it may be broken with impunity, and its honour laid in dust. Thus that doctrine which subjects believers to the commanding power of the covenant of works, must of necessity destroy either their happiness or its honour.

To set this matter in the clearest light: In what sense Christ was under the covenant, believers are not under it. But he was under its precept no less than its penalty; under its command, as well as under its condemnation. Therefore believers are freed from both. The first of these propositions is plain from holy scripture, Gal. iii. 13. iv. 4, 5. Christ was made under the law, that his people might get from under it. Therefore that they should be under it, is inconsistent with the application of redemption. Remarkable is the style of the apostle on this head. Of Christ he says, He was made under the law, Gal. iv. 4. To such as are in him, he says, Ye are not under the law, Rom. vi. 14. This undeniably evinces that they are not under it in the sense wherein he was. But he was under its command, having stepped into the first

Adam's place; and was as much bound to fulfil all active righteousness, as to suffer and die, Matt. iii. 15. Luke xxiv. 26. Deny this, and ye at once reject the necessity, the reality, and the imputation of his active obedience. Now if Christ was under the commanding power of the covenant of works, it must follow that such as are in him are not under it. They are no more servants to it, but have received the adoption of sons, Gal. iv. 4, 5, 6, 7. They owe it nothing, their Surety having paid it all that it could demand.

2dly. Such as are in the covenant of grace while they are wholly delivered from the law as a covenant of works, are conformed to it as a rule of life. These two privileges are twins of a birth, the one taking hold as on the other's heel. We distinguish betwixt the law as a covenant, and as a rule. A distinction this used by the compilers of our Confession and Catechisms *. And not adverting to it must issue in confused views of the truth. A rule the law could not but be. A covenant it might not have been. To rule, was essential to it: to be a covenant, was accidental. Though as a covenant it is a rule to such as are under it, yet considered simply as a rule, it is not a covenant.

As a rule, the law binds every rational creature, but as a covenant, it can affect such only as are still united to old Adam. As a covenant, it is in the hand of an absolute God; as a rule, it is in the hand of a mediator. As a covenant, it is the law of works; Rom. iii. 27. as a rule it is the law of Christ, Gal. vi. 2. Therefore such as are in him are delivered from it in the one sense, and subjected to it in the other. If one and the same person can bear very different relations to others, why may not one and the same thing? One may be a father to some, and a school-master to others: such a father as cannot enrich his own children, and yet an useful teacher to others who are born to an ample inheritance. The law bears the former of

* Confession, chap. 19. sect. 6. Larger Cat. Quest. 97.

these relations to unbelievers, for they are its children; the latter to true believers who are children and heirs of God. Suppose a subject married to her sovereign, thereby a new relation takes place between him and her, viz. that of husband and wife. If after a while she be justly divorced, the conjugal relation is thereby entirely dissolved; but that of the sovereign and the subject remains untouched. She owes him no more obedience as a husband, for that he is no more to her, though still she owes him allegiance as a king, he being her sovereign no less after the marriage-relation is dissolved, than before it was constituted. Much after this manner is it with believers and the law. Before they believed they were married to the law: it was their husband, Rom. vii. 1—4. By believing, the marriage-relation to the law is dissolved: they owe it no obedience as an husband, they being married to another. But still they owe it all obedience as a rule: such a relation being no way inconsistent with that subsisting betwixt Christ and them. So far from this, the law is given out by him as the rule of their obedience. Though no more their husband, it is still their husband's law. And their love to it is regulated by, and bears proportion to, their love to him. It is the royal law of Christ their king: they are under law to him, 1 Cor. ix. 21. Being delivered from the law as a covenant, Rom. vii. 6. they delight in it as a rule, verse 22. Being delivered from it as a covenant, there is no condemnation to them; and being conformed to it as a rule, they walk not after the flesh, but after the Spirit, Rom. viii. 1. As a covenant, it was a burden and a yoke which Christ took from off them; as a rule, it is *his* burden and *his* yoke which he puts upon them, Matt. xi. 30.

But here it must be observed, that though they are perfectly delivered from it as a covenant, yet they are not in this life perfectly conformed to it as a rule. Though freed from the old covenant, they have still much of the old man; though *it* be dead *to* them, *he* is not dead *in* them, but only dying. They are perfect-

ly delivered from the condemnatory sentence, and brought forth from the prison-house, and have laid aside their prison-garments, sin being no more imputed to them; but they are not perfectly cured of the jail disease, only they are in the hands of a skilful physician. He who was Jehovah their righteousness, is Jehovah their healer too, Exod. xv. 26. And the same blood that satisfied for their crimes, will heal their wounds also.

3dly. Such as are in the covenant of grace have fellowship with God. Being confederates with heaven, they enjoy covenant communion with Father, Son, and Holy Ghost, Eph. ii. 10. 1 John i. 3. iii. 24. As delivered from the curse of the law, they are entitled to this honour, and as conformed to the precepts of the law, they are meet to be partakers of it. What a blessed correspondence they carry on with heaven in giving and receiving! The Lord guides them continually, satisfies their soul in drought, and makes fat their bones. While others like the heath in the desert, see not when good cometh, they are like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 11. They are the vineyard which Jehovah keeps, which he waters every moment. Lest any hurt it, he keeps it night and day, Isa. xxvii. 3. The dew of divine influences descends on them, their devotions come up with acceptance before God, and in testimony of this he manifests himself to them, in another manner than to the world. They have his assistance in duty, acceptance of it, and O what rewards of grace are poured into their bosom. They keep the Redeemer's commandments: He and his Father love them, and come unto them, and make their abode with them, John xiv. 21, 23. In them as his temple the Holy Ghost vouchsafes to dwell, 1 Cor. iii. 16. Having such intimate fellowship with God, they are satisfied with his goodness. The light of his countenance lifted up upon them puts gladness into their heart, such as the wealth of worldlings can never give. They have a joy with which strangers to the cove-

nants of promise cannot intermeddle. Amidst all their straits and difficulties, unto their covenant-God they can go, and to him as a father, tell all their wants. Never a storm arises, but into this harbour they can put. Into the secret place of prayer they can go, and solace themselves as under the wings of the Almighty. There as his hidden ones they are honoured to eat of the hidden manna, meat which the world knoweth not of. Pouring out their hearts before the Lord, he often pours his consolations into them, filling them with joy unspeakable and full of glory.

Such sensible communion, I grant, may suffer many interruptions. For a sinful cause in them, or for a sovereign in himself, God may suspend the wonted manifestations of his love. Such as fear him may walk in darkness, and have no shining, Isa. l. 10. They may go mourning without the sun, Job xxx. 28. But though weeping may endure for a night, yet joy cometh in the morning, Psal. xxx. 5. Still it remaineth true, that light is sown for the righteous, and gladness for the upright in heart, Psalm. xcvii. 11. Meanwhile the influences of grace are never totally suspended. His consolations God may take away, but his Holy Spirit he never will, Rom. viii. 9. The man in covenant shall never be without God in the world, Eph. ii. 12. I know of no warrant to confine communion with God to his comforts only: why may it not extend to his chastisements to? To be without chastisement, indicates that one is without the covenant, Heb. xii. 8. What mercy to be chastised back to the road of duty, while others given up to themselves, walk on in the frowardness of their way, till they tumble headlong into the depths of hell? Against this the covenant people are secured. God chastises them for their profit, that they may be partakers of his holiness, Heb. xii. 10. To expel them his covenant is one thing: to chasthem as sons is another. The rod having driven away their folly, they are again admitted as into the chambers of intimate fellowship with their God. So penitent David had the joy of God's salvation restored

to him, and Peter was honoured with a visit from the risen Redeemer. The saints are a people near to God, while all others are said to be afar off. Being in a state of nearness, they are admitted to acts of nearness too, coming even to his seat. Accordingly it is their scripture character that they walk with God, Gen. v. 22. and vi. 9. Being reconciled to him in justification, they are honoured as his friends to walk with him in holiness and comfort. His secret is with them, and theirs is with him. High life indeed! But this is not all. For,

4thly. Such as are in the covenant of grace shall have a blessed death. It shall come to them not in virtue of the old covenant threatening, but of the new covenant promise, 1 Cor. iii. 22. Its aspect may be awful, but friendly shall be its office. It shall take them from the body to the Lord, 2 Cor. v. 8. Though it still retains a serpent's shape, so to speak, it has lost the sting. Therefore believers shall feel no harm. When walking through the lonely vale of death, the Lord their covenanted God and Shepherd shall be with them. His rod and his staff, his word and his Spirit, shall comfort them. Possibly death may seize them, when not expecting it. Nevertheless being still in the covenant, their souls are bound up in the bundle of life with Christ. High as the billows of tribulation may arise, still they are in the ark of the covenant, and therefore their eternal interests are secure. Whatever disagreeable circumstances may introduce or attend their exit, yet of the one thing needful they are possessed: the better part, of which they made choice, cannot be taken from them. They are in Christ, and therefore death shall be gain to them. The worst it can do, respects the body only. The casket it lays in the dust, but the jewel, the immortal soul, it cannot touch. Ministering spirits stand ready to receive it when departing, and as on their expanded wings shall bear it to the regions of celestial bliss, Luke xvi. 22. The worst condition in which death can seize the covenant people is when lying under some sin of which they have not repented.

But though not then actually prepared for its attack, they are habitually. Though fast asleep, so to speak, yet being on board the ark of the covenant, they cannot perish. It is also trying, when instead of having their evidences fair, they are labouring under doubts and fears. But even then they shall be upheld. Though not enjoying strong consolations: though the candle of the Lord be not shining on their head, nor his secret be on their tabernacle, yet under them shall be the everlasting arms. And probable it is that the cloud shall be removed as from off the tabernacle before it be dissolved. Be this as it may, sure we are, that when they give up the ghost, so shall their old man, indwelling sin. Death shall be destruction to him.

5thly. Such as are in the covenant of grace shall have a glorious resurrection. Christ speaking of the believer, promiseth four times in the compass of one chapter, I will raise him up at the last day, John vi. 39, 40, 44, 54. All in the covenant of grace shall come forth of their graves in virtue of the covenant-promise. I am their God, secures them a joyful resurrection, Matt. xxii. 31, 32. They shall rise not to suffer further punishment, as the wicked, but to reign in their whole man with Christ. They died in conformity to him, and so shall they rise. He had a double entrance into heaven, one private and another public, and so shall they. Soon as his soul left the body, it entered into paradise, where it remained till his resurrection. After forty days he in his whole man, and in the most public and triumphant manner entered heaven. As with the Redeemer, so with his redeemed. Their souls do at their death immediately pass into glory. This they do in a private manner, one by one, so to speak. But at the resurrection, all the covenanted people, in their whole man, and in one vast assembly, shall enter heaven, the Lord being on their head, and thousands and ten thousands of angels as on their rear. They shall publicly enter,

and there they shall abide, and all this in virtue of the covenant.

Thus such as are in the covenant of grace, are delivered from the law as a covenant of works, conformed to it as a rule of life, walk in communion with God, have a blessed death, and shall have a glorious resurrection. These five are inclusive of all their other privileges. By the first they are dead to the law: by the second they are dead to sin: by the third they are alive to God: by the fourth they are totally delivered from the world: and by the fifth they are victorious over death itself. By the first they are delivered from that wrath to which they were exposed: by the second from that disease which they contracted: by the third they are brought into the banqueting house: and by the two last they enter into that inheritance which they forfeited. In the first, the guilt of sin is done away: in the second its power: in the third its dismal consequence: in the fourth its being: and in the fifth all its effects. In the first, we are covered with the righteousness of Christ: in the second filled with his Spirit: in the third honoured with his visits: in the fourth we depart to be with him: and in the fifth, our vile body shall be fashioned like unto his glorious body, Phil. iii. ult. In one, we are clothed with his robe: in another adorned with his image: in the third refreshed with the manifestations of his love: and in the two last admitted to see his blessed face. In the first, we are delivered from the arrest of Jehovah's justice: in the second assimulated to his holiness: in the third admitted to his seat: and in the two last, we enter into the enjoyment of his goodness, which he has laid up for them that fear him. In the first, we have a title to heaven: in the second a meetness for it: in the third the earnest of it: and in the two last we go to to take possession.

And now, brethren, ye see your calling and your covenant: high and heavenly they are. Happy art thou, O Israel, who is like unto thee, O people saved by the Lord! Let your conversation therefore be

such as becometh. Be humble, be thankful, be holy and rejoice. Be humble under a sense of former guilt, and remaining infirmities. Remember and be ashamed, when God is pacified toward you for all that ye have done, Ezek. xvi. ult. Surely that all has not been little, and it would have been vastly more, had not grace prevented. Be thankful to him who wrought your deliverance, who became a bond-servant, that ye might be God's free-men. Bless that God whose confederates ye are honoured to be. Be holy: being delivered out of the hands of your enemies, serve the Deliverer all the days of your life. Look with loyalty and love to him, and say, Rule thou over us, for thou hast delivered us. And finally, rejoice, rejoice for what covenant-love, and a covenant-surety have done, are doing, and will do. Much sin has been forgiven, much prevented, what remains is greatly weakened: and O blessed thought! by and by it shall be utterly destroyed. Christ has done much, much for you, but he will do better to you in the latter end than at the beginning. The man, I may say, will not be at rest till he have finished the thing. For as he is set down on the right hand of God, expecting till his enemies be made his footstool, Heb. x. 13. so he is incessantly interceding that all those whom his Father hath given him, be with him where he is, that they may behold his glory, John xvii. 24. Having then the hope that you shall see him, and be like him, let it be your unremitted care to purify yourselves, even as he is pure. Let your advances in holiness keep pace with your progress in time. For holiness is the only soil where the lily of joy can grow. How requisite that the nearer ye approach to heaven, ye should be the fitter for it? Now is your salvation nearer than when ye believed, Rom. xiii. 11. Animating thought! It is but a little, and ye shall receive the immortal prize. Up therefore, run, run, and instead of flagging, as do many, let the swiftness of your course increase in proportion as ye approach the goal. Thus

let your path, as the shining light, shine more and more unto the perfect day, Prov. iv. 18.

10thly and Lastly. From what has been said, we may learn the misery of such as are under the covenant of works. Unpleasant as this subject may seem, yet it is absolutely necessary. It is our duty, as we would be found faithful to him that sent us, and to the souls of men, to hold the mirror of the law before their eyes, that seeing their misery, they may flee to the better covenant. We are going to attempt it, and while we do, may the Lord open the eyes of sinners. And let none dare wilfully to shut them, lest in awful judgment, they remain so, till they lift them up in hell. Many who now think that they have nothing to do with the covenant of works, will shortly find that it has awful claims upon them. For,

1st. Those who are under it, are bound to answer all its demands. And it has a double demand upon all such, viz. perfect obedience to its precepts, and full satisfaction to its penalty. These, like the two daughters of the horse-leach are incessantly crying, Give, give. The law comes to the sinner as with its precept in its mouth, and its penalty in its hand, takes him by the throat, and says, Pay what thou owest. He owes perfect obedience to its precept. Being born under it, he as its natural subject is bound to obey. Not only to obey, but to do so under pain of its inconceivable curse. Believers are bound to perfect obedience to the law as a rule of life, but not under the penalty of damnation. Though no less than perfection is required of them, yet through the mediation of the great High Priest, much less is accepted. Not so with such as are under the covenant of works. They are slaves, and therefore have no right to the children's privileges. It is not what they *can do*, but what *they ought*, that will be accepted. The just law will not, like the unjust steward, take fifty for an hundred, Luke xvi. 6. No, no. It asks perfection, and less it will never accept. Not feeble attempts, but the vigorous execution: not faithless promises, but

punctual performance, will please it. Not the bowed knee, or the falling tear, but love to God with all the heart, and with all the soul, with all the strength, and with all the mind. It is not perfection for a time, were even that possible, which will please: the perfection must be perpetual. For so runs the law, Cursed is every one that *continueth* not in all things which are written in the book of the law to do them, Gal. iii. 10. Therefore not paying one debt, they become liable to a second: not fulfilling the precept, they are exposed to the penalty of the law. The one they owe as creatures: the other as sinners. Man having failed in duty, the demands of the law are become higher than at the beginning. Then it asked nothing but doing: now it requires suffering too. The threatening which was once conditional only, is now become absolute, the law being broken. Sinners are obnoxious to all that wrath which Adam's first sin, together with their own actual transgressions, have deserved. And what man, what angel can declare the power and extent of Jehovah's wrath? The law is devouring fire, and sinners are dry stubble. Having violated its authority, they are justly fallen under its inexorable curse. There is but a step betwixt them and the burning lake. Nothing but the divine forbearance, which they do not deserve, keeps them from being swallowed up in its boiling waves. The law which once demanded the man's love only, lays him now under an arrest, and demands his death too: a death consisting in a total and an everlasting separation from God, the sole fountain of life; and in suffering the most excruciating torments in soul and in body for ever and ever. Therefore,

2dly. Such as are under the covenant of works, cannot possibly satisfy its high demands. Bound they are to pay what they owe, but ah, ah, they never can. As they owe a double debt, so are they under a double incapacity to pay. As sinners they cannot fulfil the precept of the law; and as creatures they cannot satisfy its penalty. The one is a contracted and moral

impotence, the other a natural and a physical. They cannot pay the one debt, because they will not; but they cannot pay the other, no not though they would. When man was in innocence his hands were sufficient for him: sufficient to do all that the covenant required, but his back was never able to bear all that it threatened. Created strength cannot bear all the weight of infinite wrath: cannot bear it away. The reason is obvious, the one is finite, the other infinite, and betwixt these there is no proportion: no not so much as between a drop and an ocean. Such the natural meanness of the creature at its best estate, that it can never satisfy for the indignity offered to the Creator by sin. And therefore let the sinner's capacity for suffering be ever so much enlarged, let the vessel of wrath be ever so much fitted to destruction, and let his punishment be continued myriads and millions of ages, still divine justice must be unsatisfied, and cry, Give, give, as when the sinner first fell a victim into its hands.

But such is the misery of those under the covenant of works, that they not only cannot do what they would, if by an impossible supposition they were willing, to satisfy for their sins; but they cannot even will what they should. They cannot will to love and obey the Lord who made them. Their carnal mind is enmity against him: it is not subject to his law, neither indeed can be, Rom. viii. 7. therefore they cannot please God, verse 8. In this respect they are without strength, Rom. v. 6. They cannot change their own dispositions. Their heart being enmity, can no more change itself in a moral sense, than a piece of matter can work upon itself, and change its form, and its qualities. As soon may the rough stone hewn out of the quarry, work itself into a smooth and splendid statue, as the corrupt heart sanctify itself. The one cannot oppose the statuary's hand, but the other resists the Holy Spirit of the Lord. Strong and lively is the scripture representation of the sinner's inability for any thing truly good. It calls him a servant, but such a servant who cannot provide for himself by flight, be-

cause he is a captive; a captive who cannot pay the price of his redemption, because he is overwhelmed with debt; a debtor who did not become miserable as by chance, for he is guilty, being all covered with crimes; not only guilty, for sometimes the guilty is in health, and rejoices; but he is seized with a mortal disease; not such a diseased one who can call the physician, but is sunk in a deep sleep; not a sleeper only, who may awake, but dead; not a dead person who cannot offend, but such a dead one who is a rebel and an enemy against God, Tit. iii. 3. Eph. iv. 18. Col. i. 21 †. How humbling every line of the sinner's character! He is a bond servant, a captive, a debtor, guilty, sick, sleeping, dead, an enemy and an open rebel. Therefore,

3dly. Such as die under the covenant of works must perish for ever. Being neither justified, nor sanctified in this world, they must be for ever miserable in that which is to come. They are not sanctified, inasmuch as they are not conformed to the preceptive part of the covenant; nor justified, being subjected to its penalty; and continuing in this state, what but damnation can be the end? The curse, not causeless, will at last come as an armed man, and like a whirlwind it shall hurl the sinner into destruction, He may sleep, but it lingereth not. It shall drive him away in his wickedness, cut off his presumptuous hopes like a spider's web, and cast him into hell. At two different periods it shall lay its iron hands upon him, viz. at death, and judgment.

1st. At death it shall arrest him and tear him in sunder; throwing his carcase into the grave, and his guilty soul into unquenchable fire. Death, as a most unwelcome messenger, shall sieze him in virtue of a broken covenant. It shall put a writ of summons into his hands, charging him to appear before the Judge of all the earth, to answer for all that he has done. The summons must be obeyed. The sinner could snuff at

† Pictet. Compend. p. 257.

the gospel-offer, and jeer at those who brought it, but with this pale-faced messenger he must go. Rise he must, secure as he sat in his own apprehension, and bid an everlasting farewell to every thing in which his soul delighted. Through the dismal valley of death, he must go unaccompanied, unless with devils, and the ghosts of his guilt. At the dread tribunal of the Lord he must stand, covered with all his crimson crimes, and receive the sentence due. No shifts no evasions now. The Judge is all eye, and cannot be blinded; all justice and cannot be bribed; all power, and cannot be disobeyed. And, ah! now hell follows as on the heels of death, Rev. vi. 8.

2dly, At the general judgment, the curse of the covenant shall fall as in all its weight upon the sinner. Then he shall be brought forth of the grave, not in virtue of Christ's mediation, as shall the saints; but in consequence of the curse of the broken covenant: brought forth as from a prison, to the dreadful execution of the legal sentence. The body that joined in violating the covenant, shall also be a partner in the awful punishment. How the soul shall shudder at the thought of reunion with its body, knowing that thereby its capacity of pain shall be dreadfully enlarged, that it shall be a fitter subject for the gnawings of the deathless worm, and fitter fuel for the fire that cannot be quenched. But enter the body it must, and therein appear the second time before an angry God. All the sinner's guilt shall then be read aloud, before the whole intelligent creation, his own conscience being as a thousand witnesses against him. Seeing nothing but wrath in the Judge's face, indignation in angels and saints, scorn in devils, and utter confusion in the wicked, he shall hear the irreversible sentence from the throne, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And now it is said, It is done. The breath of the Lord kindles a fire around them, which shall burn to the lowest hell. The flaming sword avenges the quarrel of his covenant, the fiery law heaps burning coals on

ıeir head, and casts them into a pit, whence they shall ever, never rise.

And now all ye who are under the covenant of orks, this shall be the portion of your cup, if ye die such a state. But who, will some say, is under that ›venant? Why, all ye, who never saw your wretched-ess by nature, who never fled to Christ for righteous-ess and strength, who live as ye list, and not as the w directs. It is you, it is you whom the curse shall 'ertake, and whose foot shall slide in due time. Be ise, therefore. Suffer the word of exhortation, and flee ›m the wrath to come. Flee from the covenant of orks to that of grace. The one is such a weak, and ›ken vessel, that it cannot bear the weight of one ıner. The other, having the cross of Christ for its ›ttom, and himself for its pilot, can carry all the seed ' Adam, would they go on board of it. It is the on-vessel bound for Immanuel's land. In it therefore ye ust be, else ye shall never, never see heaven. In ıis ark of the covenant ye shall ride out every storm; ıt despising it, ye shall be engulfed as in a sea of rath. And will ye sinners, will ye still despise? That ; may not, I shall suggest two motives only, and ıve done.

1st. Consider who it is that warns you to flee unto ıe new covenant. The whole Trinity, Father, Son, and oly Ghost, are all engaged here. This is the Father's ›mmandment, that they should believe on the name ' his Son Jesus Christ, 1 John iii. 23. He has sent ıs Son, the highest messenger heaven could give, and ; expects that him ye will reverence. Having made ıe covenant with him, he sent him to reveal it to sin-ers, and to solicit their acceptance. He is now say-ıg, This is my beloved Son, in whom I am well pleased, ear ye him. Beware of him, obey his voice, and pro-›ke him not, for my Name is in him, and my covenant e brings near to you.

The Son, the Mediator, the Messenger of the Co-enant, Mal. iii. 1. is standing as at its door, and saying, › each of you, Come thou, and all thy house into the ark.

He came to our world to reveal the new covenant, and to fulfil its condition. Thus he dealt with both parties, God and sinners. With him as a Priest, with them as a Prophet. He staid till he had finished his work. He was employed in beseeching sinners, as long as he could, for he staid till it was expedient that he should go away, John xvi. 7. and therefore he could tarry no longer.

The Holy Ghost is beseeching your acceptance of Christ and his covenant. He saith, To-day, if ye will hear his voice, harden not your heart, Heb. iii. 7. The constitution of the covenant belonged to the Father, the revelation to the Son, and the application of it to the Spirit. In pursuance of this his office, he is now striving with sinners, in mercy conquering some, and in awful judgment leaving others. He is standing and knocking as at your door, and ah! if once he depart, wo, wo, unto you. Death, and devils, and hell following the pale horse, shall enter next. Therefore,

2dly. Consider what will be the unavoidable consequence if ye reject the covenant of grace. There is no escaping, if ye neglect the great salvation, Heb. ii. 3. If ye appeal to Cæsar, to Cæsar ye must go. If ye will remain under the covenant of works, by that covenant ye shall be judged. If ye will not flee to the sanctuary, ye must be haled to the tribunal. If ye despise the healing waters, ye must face consuming fire. Yet a little, and the draw-bridge of the covenant, so to speak, shall be taken up, the olive-branch of peace shall wave no more, but the black flag of vengeance be hung out, and sinners irreversibly sealed up to destruction. Now is the gospel-day, and it is but a day; the night, the night, the black, the dark, the everlasting night, approaches fast. Mercy, so long a suppliant, will get as from her knees, wipe her tears and retire; and Justice, flaming justice, shall take the field against obstinate sinners. Against these briars and thorns it shall march, and burn them up together.

Ye who now despise shall perish then. The higher

the privileges ye trample under foot, the deeper shall your damnation be. Ye shall be more miserable than those who had not the gospel in such purity and plenty as you. Such as lived in those corners of the church where the silver trumpet gave in many cases an indistinct sound, it shall be more tolerable for them than for you. Heavier shall be your chain, and hotter your furnace, than those who never heard of the new covenant at all. They shall perish by their sins against the light of nature: you, by sinning against the exceeding riches of grace: ye shall perish, not because ye did not hear of Christ, but because ye would have none of him: not because the door of the new covenant was never opened to you, but because ye would not enter in. That breath of the Lord which now blows so sweetly in the gospel-offer, shall, like a stream of brimstone, kindle Tophet's devouring fire around covenant-despising sinners. The memory of so many sermons, Sabbaths, and days of the Son of man, shall be like oil to the flame. These ministerial offers of Christ which seem now to die, soon as they have passed the preacher's lips, shall be engraven in your conscience, in characters deeper than eternity itself shall ever be able to efface. If he who despised Moses's law died without mercy, surely inconceivably sorer punishment is reserved for him who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith the Son himself was sanctified, an unholy thing; and hath done despite unto the Spirit of grace, Heb. x. 28, 29. Thus, sinner, I have standing as on mount Ebal, shewed thee Thy covenant, a covenant under which thou wast born, to the curse whereof thou art exposed, and by which thou canst not possibly see heaven. I have also as from Gerizzim, shewed thee another and a better covenant which may be thine by faith, Zech. ix. 11. A covenant, by the blood of which, thou a prisoner mayest come forth of the pit where-

in is no water, mayest be justified and sanctified, and at last enter into the holy place, Heb. ix. 12. Rev. i. 5. These are the two Covenants, and as thou art subjected to the one, or interested in the other, at a dying hour, so shall be thine eternal state.

ON THE

COVENANTS OF WORKS AND GRACE.

PART IV.

GAL. iv. 24.

The one from the mount Sinai.

HAVING shown what is meant by the two covenants, and wherein they differ; we come now to the fourth general head of discourse, which was to show which was the covenant from Sinai. These, saith the text, are the two covenants; the one from the mount Sinai. Having been so copious on the first head, we shall enlarge the less on this. To confirm, illustrate, and apply two propositions, shall finish what we have to say concerning it, viz. That the covenant of works was delivered on mount Sinai, and that it was delivered as subservient to the covenant of grace. As to the first proposition, viz. That the covenant of works was delivered on mount Sinai, we offer the following arguments.

1st. All that was adduced under the second head proves this. For if the two covenants be those of works and of grace, it follows that the one from Sinai, can be no other than the covenant of works. It is one of the two. The covenant of grace it is not, for it gendereth bond children, excluded from the in-

heritance, verse 30th. Therefore it must be the covenant of works.

2dly. Life and death, blessing and cursing, good and evil, were, in the most solemn manner, set before the Israelites, Deut. xxx. 19, 20. That the life set before them was eternal life, cannot be denied, for it consisted in the enjoyment of God himself. He is thy life, said Moses to them. And he was so in virtue of the Abrahamic covenant only. Witness its gracious tenour, Gen. xvii. 7. I will establish my covenant between me and thee, to be a God unto thee, and to thy seed after thee. Though the express words, eternal life, do not occur in all the Mosaic writings, yet that bears no more prejudice, to the covenant-promise of eternal life, than the word resurrection not occuring there, does to that important doctrine. These were as truly, though not as fully, revealed to the Israelites as to us. They knew of Enoch's translation, and therefore of a better state than this present life. They knew that he in his whole man was already gone to the better country, that is an heavenly; and by parity of reason, that all the godly should at last get thither too. As often as they read Gen. v. 24. they could not but conclude that Enoch was happy in the enjoyment of the living God. Enoch walked with God, and he was not: for God took him. The last clause shews the sense of the second. He was no more among men, no more in this world: for God took him: took him to himself.

They who credited the Mosaic revelation, could not possibly believe that Enoch ceased to be, when he ceased to be seen. That would have made God not a rewarder, but, with reverence be it spoken, a punisher of them that diligently seek him. As little could they think, that one godly man should be happy, and not all, in God's own time. As Enoch was an instance of a happy state; as God covenanted to be a God to Abraham and to his seed, so the life set before them could be no less than life eternal. And of consequence that was the covenant of grace, wherein this

life was exhibited unto them. And if the life was eternal that was set before them, so also was the death. To say that it was only temporal, is blunting the edge of the threatening with a witness, confining the curse and the evil within very narrow limits. To cut the matter short, their final disobedience to the divine law was either to be punished with eternal death, or not. If the former, then they behoved to know so much, and therefore to understand the threatening in its most extensive sense: If the latter, then they had no reason to dread eternal punishment. That would have been to fear where no fear was. Therefore we judge that the death set before them was eternal death; and consequently that the covenant of works was held up to their view. Eternal death could not belong to the covenant of grace. For nothing but grace, the purest grace reigns there, while there is nothing but justice, inexorable justice, and fiery indignation in eternal death.

Thus the two things set before the Israelites here, stand related to the two covenants mentioned in the beginning of the preceding chapter. The life and the blessing to the covenant made in the land of Moab; the death and the curse to that made in Horeb. That the life and the blessing stood related to the covenant made in the land of Moab is evident: for God becoming the God and life of poor sinners in virtue of the Abrahamic covenant only, Gen. xv. 1. xvii. 7. Psalm xlii. 8. John xvii. 3. Col. iii. 3, 4.; and the covenant in the land of Moab being the same with it, chap. xxix. 10, 13. and xxx. 6, 11, 13. compared with Rom. x. 6—9. the life and blessing must needs bear the self-same relation to both. Now if the one of the two things pertain to the one covenant, it seems highly probable that the other pertains to the other, and that therefore it is the covenant of works. To a covenant the curse mentioned, chap. xxix. 21. does pertain. To that made in the land of Moab it could not. For being the same with the Abrahamic, there could be no curses in it. The covenant made with Abraham consisted of bless-

ings only, Gen. xii. 2, 3. Gal. iii. 8, 9. No curse was heard of there unless against his enemies, and that was part of the blessing promised to him, just as the curse denounced against the serpent, was a blessing to our first parents. To no other covenant can the curse belong but to that of works. For it is a most undoubted truth, that as none are blessed, but by the covenant of grace; so none are obnoxious to the curse, but by the covenant of works. They who are of faith, are blessed with faithful Abraham: but as many as are of the works of the law, are under the curse, Gal. iii. 9, 10. But the covenant at Horeb was that law. It was not the covenant made with the fathers, Abraham, Isaac and Jacob, Deut. v. 2, 3. and therefore it was not the covenant of grace. But if not the covenant of grace, then it was certainly the covenant of works: for any other covenant than these two, God never revealed to man. And let the unprejudiced, weighing things as in an even balance, and comparing scripture with scripture, say, if the covenant in Horeb was any other thing than the law which was given four hundred and thirty years after the covenant of grace was confirmed of God in Christ to Abraham, Gal. iii. 17. But if it was the law, then certainly the curse set before the Israelites, Deut. xxx. 19. pertained to it. For that curse was nothing else but the curse of the law *.

3dly. The various parts of the covenant of works are most expressly in the New Testament, brought

* It may not be improper to subjoin Ainsworth's testimony in this matter.

On Exod. xix. 1. He saith, "The covenant of the law now given, could not disannul the covenant of grace that was confirmed afore of God in respect of Christ," Gal. iii. 17.

On Deut. v. 3. "All the patriarchs had the promise of the covenant of Christ; but the covenant of the law came after. As the apostle observeth," Gal. iii. 17.

On Deut. xxix. 28. "Thus the law of Moses leaveth sinners under the curse, and rooted out of the Lord's land: but grace in Christ towards repentant and believing sinners, planteth them upon the land, and they shall no more be plucked up," Amos ix. 15.

On Deut. xxx. 19. "The life and blessing set before them was by the faith of Christ, Gal. ii. 16. and iii. 9. The death and curse was by refusing Christ; and seeking to be justified by the works of the law," Gal. iii. 10.

in, proposed, and explained from the Mosaical dispensation. The commands of it from Exod. xxth. by our blessed Saviour, Matt. xix. 17, 18, 19. To the young man he saith, If thou wilt enter into life, eternal life, keep the commandments. And he points out the very commandments delivered from Sinai. A clear proof that they were given there as a covenant of works, to the obedience of which eternal life was promised. The promise of that covenant is assigned to the Mosaic dispensation, Rom. x. 5. Moses describeth, (viz. Lev. xviii. 5.) the righteousness which is of the law, that the man who doeth these things shall live by them, viz. shall live an eternal life.—The command and the promise are brought in together, Luke x. 25, 26, 27, 28. A certain lawyer tempting our Lord, said, Master, what shall I do to inherit eternal life. Christ answereth his question by proposing another, What is written in the law? how readest thou? The lawyer repeating the sum of the ten commandments, Christ saith unto him, This do, and thou shalt live. Hence it is evident that eternal life, for of that the lawyer spake, was promised to the keeping of the law given at Sinai, and that therefore it was given as a covenant there. The terrible sanction of the covenant of works is expressly referred to the Mosaic dispensation, Gal. iii. 10. It is written, (viz. Deut. xxvii. 26.) Cursed is every one that continueth not in all things, which are written in the book of the law to do them. This was not a ceremonial, or a temporal curse, but a curse affecting the transgressor's everlasting state: a curse standing in direct opposition to the blessing promised in the Abrahamic covenant, Gal. iii. 8, 9. and therefore consisting in suffering the loss, and feeling the wrath of Abraham's God for ever. The apostle teacheth that the ministration of death was written and engraven on stones, 2 Cor. iii. 7. That this is meant of the law in the ten commandments written on two tables of stone, at Sinai, by God himself, is too evident to be denied. It is called the ministration of death. What that death

was we have already seen, and the same apostle explains himself in the 9th verse, calling it the ministration of condemnation, *i. e.* condemnation to everlasting wrath, for so the word always signifies in the New Testament, John iii. 17, 18. v. 24. 1 Cor. xi. 32, 34. But how was that law which was written and engraven on stones, the ministration of death and of condemnation? Surely it was not so as a rule of life, for in that sense it is indispensably obligatory even upon those who have embraced the ministration of the Spirit and of righteousness, *i. e.* the covenant of grace. As a rule, it regulates the conduct of the covenanted, and it is written in their hearts, so far is it from being the ministration of death and condemnation. It is evident therefore, that the ten commandments were not the ministration of death, but as they were the covenant of works *.

4thly. That the covenant from Sinai was the covenant of works appears from the opposition betwixt the law and grace, so frequently inculcated in the New Testament. They are uniformly opposed to one another, not as very different degrees of one and the same thing, but as things very different in kind. The legal-covenant from Sinai did not gender minors, and the Abrahamic covenant full-grown men. That is not their difference: by no means. The one brought forth nothing but slaves, or bond-children; whereas the other brought forth heirs, heirs of God, and joint-heirs with Christ, Gal. iv. 30, 31. The law was given by Moses, but grace and truth came by Jesus Christ, John. i. 17. Here law and grace are represented to be as different, as the respective messengers, Moses and Christ. Moses was the minister of the law, but not of grace: a law demanding obedience, but promising no strength to obey: a law full of types and ceremonies, but not replete with the great antitype, the truth of them all: a law which had only a shadow of good things to come, not the very image, far

* Turret. Loc. 11. Q. 24. Sect. 12.

less the body, Col. ii. 17. Heb. x. In opposition to this law, grace and truth came by Jesus Christ. Grace, to answer all the demands of its moral part: Truth to fulfil all the types of its ceremonial part. Grace came by him even before he appeared in the flesh, yea, before the Sinai transaction: for the Abrahamic covenant was confirmed before of God in Christ, Gal. iii. 17. The blessings of that covenant were showered down by him on all the faithful under the Old Testament. And as grace came by him before his incarnation, so truth at it. The great truth with which all the promises and prophecies were pregnant. That truth in the faith of which all the Old Testament saints had died, viz. That the seed of the woman should come to bruise the serpent's head: that Messiah should be cut off, but not for himself: that he should make reconciliation for iniquity, and bring in everlasting righteousness. The law and grace are opposed to one another, as works and faith in the matter of justification, Gal. iii. 12. The law is not of faith, but the man that doeth them shall live in them. Though the perfect law requires faith, faith in God, and faith in Christ, yet it does not justify any man by faith, but by works of perfect obedience. Not by faith in God, inasmuch as that is a part only of law-righteousness, not the whole. Not by faith in Christ, for that being nothing else but a renunciation of legal, or of personal righteousness, and a cordial embracing of surety-righteousness, Phil. iii. 9. it were a contradiction that it should justify a man in the eye of that very law from which he flees. The law saith, The man who doeth those things shall live. Grace saith, The just by faith, shall live, Gal. iii. 11. This law, therefore, so opposite to grace, is nothing else but the covenant of works. And being solemnly published at Sinai, published in such a manner as it never was before, nor shall be to the end of the world, it follows that the Sinai-covenant was the covenant of works.

5thly, The law from mount Sinai was a covenant

So saith the text, These are the two covenants; the one from the mount Sinai. It was a very different covenant from that made with the fathers, Abraham, Isaac and Jacob, Deut. v. 2, 3. And it was such a covenant as had an appearance of disannulling the covenant of grace, Gal. iii. 17. The covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Yea, it was such a covenant as did, in its own nature, bear a method of obtaining the inheritance, so far different from that of the promise, that it was inconsistent with it, Gal. iii. 18. For if the inheritance be of the law, it is no more of promise. This implies that it could not be partly of both, but behoved to be of the one only to the exclusion of the other: either of the law exclusive of the promise; or of the promise, exclusive of the law. Alluding to Rom. xi. 6. we may justly say, the inheritance is of promise: and if by promise, then it is no more of the law: otherways promise is no more promise. But if it be of the law, then it is no more of promise: otherwise law is no more law. If they who are of the law be heirs, faith is made void, and the promise made of none effect, Rom. iv. 14. Faith is excluded as having any instrumentality in obtaining a title to the inheritance, and the free promise is dismissed by the haughty justiciary, telling it, I have no need of thee. From all this it is evident that the covenant of the law from mount Sinai, could not be the covenant of promise or of grace; unless one will make this last not only a covenant seeming to destroy itself, but really inconsistent: but it was the covenant of works, which indeed had such an appearance, and in its own nature did bear such a method, as was observed above *.

6thly and Lastly, That the covenant of works was repeated and delivered to the Israelites on mount Sinai, is generally granted by our best divines. To

* Boston on the Marrow, p. 55, 56.

that cloud of witnesses quoted in our entry on this subject, I might add a great many more *. Nay it is remarkable that some who have explained the two covenants of the two dispensations, have taught at another time that the Sinai-covenant was indeed a covenant of works †.

This seems also to be the judgment of the Westminster Divines. They bring all their proofs of a covenant of works either from the garden or the mount, from Eden or from Sinai. But if that covenant was not given at Sinai, one class of these proofs must go for nothing, being quite foreign to the purpose for which they are adduced. In our Larger Cat. Quest. 93. having defined the moral law as a covenant of works, they expressly assert, Quest. 98. that this moral law was delivered by the voice of God upon mount Sinai, and written by him on two tables of stone. Whence I think we may infer that according to them, the Sinai law was a covenant of works. The argument is shortly thus.

The moral law is the covenant of works. But that law was delivered on mount Sinai. Therefore the covenant of works was delivered there. True it is, these same Divines teach in our Confession of Faith, Chap. 19. Sect. 2. That the law was delivered on mount Sinai as a perfect rule of righteousness. But these are no how contrary. The same law might be delivered both as a rule, and as a covenant. A covenant it surely was to all such as were Abraham's carnal descendants only, and being so it was also a rule to them; forasmuch as its federal form includes its authority as a rule: a rule only, and not a covenant, it was to Abraham's spiritual offspring. And thus the law, like the pillar of cloud, Exod. xiv. 20. had a dark side and a lucid. To sinners, it was as blackness, darkness, tempest, and the shadow of death. To saints, it was a

* Ames. Medulla, Cap. 39. fig. 4. Maccov. Loc. Com. Cap. 58. p. 500. Edward's Hist. of Redemp. p. 67, 68. Watt's Berry-Street Serm. 13th.

† See Doddridge Fam. Expos. on Rom. viii. 3. note *k*. chap. x. 5. note *e*.

light to guide their feet into the way of duty and of peace.

The second Proposition was to shew, that

The covenant of works was delivered at Sinai, not in opposition, but in subserviency, to that of grace. And this will appear from the following considerations, all drawn from the preceding chapter.

1st. The covenant of works was now a broken covenant, it could not give life. And, being unfit for that purpose, God only wise could not give it for that end. All the institutions of his appointment have an aptitude to reach their end. But the covenant of works being now weak as to all the purposes of life, Rom. viii. 3. it would have been incongruous to the divine wisdom to repeat it of new for these purposes. How unbecoming all his attributes to rear up a second covenant of works upon the ruins of the first! When he gave it at first it was able to make man happy, but now it was no more so. It could bring such to heaven as gave it perfect obedience, but against such as failed in the least article, it denounced everlasting vengeance. And all having come egregiously short of that perfection, it could not be given to the Israelites as a covenant of life. So far from that, it was the ministration of death. To man in innocence it was a good covenant, his abilities being proportioned to its highest demands: but so it was not now. Though good in itself, it was not good for him. It could not give him what he wanted, he not being able to fulfil its terms. Therefore we may be certain that it was not set up as a covenant co-ordinate with that of grace, but subordinate to it. Not as opening up a way of life different from it, but as shutting up to that new and living way exclusive of every other, Gal. iii. 23. The Israelites were no more bound to seek righteousness and life by it, than the young man was, by our Saviour's saying to him, Matt. xix. 17, 18. If thou wilt enter into life, keep the commandments. The latter was a repetition of the former *.

* Boston on the Marow, p. 57.

2dly. That the covenant of works repeated at Sinai was in subserviency to the covenant of grace, appears from this last having been confirmed long before the Sinai transaction. Now if the covenant of grace was in being before the Sinai dispensation of that of works, surely this latter could not be set up as opposing or nullifying the former. The covenant of works being broken, and thereby the way to heaven blocked up as with mountains of brass, that of grace was revealed, throwing wide the gates of life to all who would enter in. Now, if after this, the covenant of works should be repeated, as in opposition to that of grace, what strange, uncomely, and contradictory work would it be? The covenant of grace revealed to remove the misery brought in by the breach of the covenant of works, and this latter again revived as a sister-covenant to the disparagement of grace. A procedure this, unworthy of him, all whose ways are marked with the highest wisdom and faithfulness. Brethren, says our apostle to the Galatians, who had so grossly perverted the use and intention of the Sinaitic covenant, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. And then he applies this just and well known maxim to God's covenant, chap. iii. 17. And this I say, the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. The Abrahamic covenant was confirmed by sacrifice, Gen. xv. 8—21.; by circumcision, Rom. iv. 11.; by the birth of Isaac, the precious pledge of the promised seed, Gen. xxi. 1. 3.; and last of all by God's own oath, Gen. xxii. 15—18. And being thus confirmed, surely the Sinaitic covenant could not in the least disannul it. That was as impossible as it is for the God of truth to set his seal to a lie, Heb. vi. 17, 18. He had sworn that in Abraham's seed all the nations of the earth should be blessed, therefore if blessedness could have been

obtained by the Sinaitic covenant, that solemn oath had been rendered void. It must be owned that conditional promises, and threatenings, are sometimes expressed absolutely, as in the case of Hezekiah and Nineveh, but then an oath is never found added to these. Where Jehovah's oath is interposed, the thing is absolute: He may repent, as scripture speaks, of what he has said only, Jonah iii. 10. but never, never of what he has sworn, Psalm cx. 4. Heb. iii. 18. vi. 18. Now, the Abrahamic covenant being strictly absolute to all the seed, in asmuch as what is required of them in point of duty, is made the matter of the promises; and being also confirmed by the irreversible oath of God who cannot lie, the Sinaitic covenant could not be set up in opposition to it, as an equal, but in subordination as a hand-maid.

Nay, it is worthy of our observation, that the covenant of grace was given at Sinai itself and before the covenant of works: intimating that the one was to serve the other in the church of God, as Hagar did Sara in Abraham's family. Grace is the preface to the law: and from the burning mount, as from the tribunal in Eden, Gen. iii. 15. the joyful tidings come. When the many thousands of Israel, stood at the nether part of the mount to hear what God the Lord would say, What were his first words? Why words of grace indeed, I am Jehovah, thy God, who have brought thee out of the land of Egypt, out of the house of bondage, Exod. xx. 1. These words teach us, as our Shorter Catechism well observes, that God is the Lord, and our God, and Redeemer. God says to Moses, Exod. vi. 3. I appeared to Abraham, and to Isaac, and to Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. This is not meant of the sound, but of the sense of that glorious and fearful name. It signifieth not only God's being in himself, but also his giving being, substance, and performance to his promises. To the three patriarchs, he had promised to bring their seed out of Egypt. This promise they

did not see fulfilled, and in this respect did not know God by his name Jehovah. But it being now performed to their children, he addresses them in the new covenant style, so to speak, I am Jehovah, thy God, who have brought thee out of the land of Egypt, out of the house of bondage. This is that covenant mentioned, Deut. xxix. 25. as made with the Israelites when they came out of Egypt: repeated to them on Sinai immediately before the covenant of works. And both in itself, and in God's intention, it was the principal part of the Sinai transaction, though the covenant of works was the most conspicuous *. Therefore unless we make one part of that transaction destructive of another, the covenant of works must have been subservient to that of grace.

3dly. This is further evident from the manner in which the law-covenant was given. It was ordained by angels in the hand of a mediator, Gal. iii. 19. Moses was the mediator between God and the people at mount Sinai; and in, or by, his hand, the law was given, according to the phrase used upwards of twenty times in the Old Testament, Lev. x. 11. xxvi. 46. &c. Of this mediation Moses reminds them, Deut. v. 25. The Lord our God made a covenant with us in Horeb. The Lord talked out of the midst of the fire. I stood between the Lord and you at that time, to shew you the word of the Lord. He was a mediator chosen by God, Exod. xix. 3. and by the people themselves, chap. xx. 19. Speak thou with us, said they, and we will hear: but let not God speak with us, lest we die. What a solemn day was that when they stood before the Lord in Horeb! What an awful distance is represented as betwixt God and them! Angels for him: a mediator for them: but God and the people come not nigh each other. The law was received by the disposition, or through ranks of angels marshalled in solemn array, Acts vii. 53.: the word was spoken by them, Heb. ii. 2. They as ministers of the eternal

* Boston on the Marrow, p. 58.

Son formed the voice, and Moses as the people's mediator, returned their words to him, Exod. xix. 8. Every word of the law was thunder and flame, every face was pale, the mediator himself said, I exceedingly fear and quake, and Sinai shook from top to bottom. The tribes in terror retired and stood afar off, Exod. xx. 18. Their heads and their elders go near to their mediator, supplicating him to approach the Lord, to hear his words, and to rehearse them to them: promising that all that God should speak, they would hear and do, Deut. v. 22—28. What meant all this solemn pomp? Thousands of angels around the Lord on Sinai *, Psalm lxviii. 17. and a mediator in whose hand the law was to be ordained. It spake two things, viz. that salvation was not attainable by the law, and that yet it was published with gracious intentions, as angels are ministering spirits for the heirs of salvation, Heb. i. 14. Their ministration on the mount, said, that numbers of those who were standing at its foot were of that quality, heirs, heirs of God, and joint heirs with Christ. Had not the Lord had gracious intentions in publishing the law, he would have proclaimed it, not in the hand of a mediator, but in the hand of an executioner †. Had he purposed death, he had set not the mountain only, but the multitude, the many thousands of Israel, on fire. But a mediator being used in giving the law, implied that they could not have life by it. If it had not been broken, if they had not been sinners, what need of a Mediator? It had none when given to upright Adam. But though this mediation intimated that they could not have life by the law, it shewed at

* Of them I would understand, Psalm lxviii. 11. The Lord gave the word: great was the company of those that published it. Nor does the original word המבשרות, being of the feminine gender, bear any thing to the contrary. Compare Eccles. i. 1. Isa. xl. 9. See Buxtorf's Thes. Ling. Sanct. p. 437. Leigh's Critica Sacra, p. 33. Thus the great army in this verse, is the same with the thousands of angels in Sinai, verse 17. To the same purpose we may understand, Deut xxxiii. 2. The Lord came to Sinai: he came with ten thousands of holy ones: from his right hand went a fiery law for them, viz. for them to publish. I read *to* Sinai. See Poole's Annot.

† Reynolds.

the same time, that they could have it by a mediator; that by his means they should escape the fiery curse of the law. For Moses the mediator in the Sinai transaction was typical of Christ; witness Deut. xviii. 15—18. Christ was the Prophet like unto him.

4thly. That the Sinai covenant was given in subserviency to the covenant of grace, appears from the immutability of God. Four hundred and thirty years before the giving of the law, he had confirmed the Abrahamic covenant. And therefore he could, he would do nothing afterwards to overturn it. For he is not man that he should lie, nor the son of man that he should repent. It cannot be said that the covenant of works might be set up after that of grace; as this last was after it. Very visible is the reason. The disannulling of the first covenant arose from a change in man, who had broke it. But, I speak it with reverence, the second covenant cannot be disannulled without a change in God. In the first, we broke our promise. But the second cannot be disannulled unless he break his. In *that*, all depends on us, but in *this*, all rests upon him alone. Mutable man may do and undo, promise to-day and break to-morrow. In one period he may be very different from what he was in another. Not so with the unchangeable God: he is ever the same: always acting in the highest consistency with himself. If after giving the inheritance by free promise, as he did to Abraham, he should have given it by the Sinai covenant, in that case the law would have struck against the promise: a thing which our apostle rejects, with a God forbid, and argues from the immutability of the divine counsel, "God is one," Gal. iii. 20. This oneness I would understand not so much of the unity and simplicity of God, *as of his constancy and immutability* *.

The apostle having said that the law was ordained in the hand of a mediator, immediately adds, Now a mediator is not a mediator of one; but God is one.

* Turret. Loc. 14. Q. 1. Th. 13.

This is acknowledged by all, as one of these passages in Paul's Epistles hard to be understood. The two clauses are abundantly plain, taking them as detached from the context. That a mediator implies two parties, with whom he transacts, is what every body knows. And that God is one, is the invariable voice of revelation. But whether this be the sense in which the apostle meant these words, or how such a sense tends to illustrate his doctrine, is hard, is very hard to say.

Some understand the words as in a syllogistic form. Thus,

A mediator is not a mediator of one.
But God is one.
Therefore a mediator is not a mediator of God *.

Much as if we should argue,

A surety is not a surety of, or for, an infallible party.
But God is an infallible party.
Therefore a surety is not a surety of, or for God.

A mediator is not a mediator of one, but between different parties, offending and offended. It is the offence that has made the difference, the disagreement. It is the offender that needs a mediator. God and man were once one, one in interest and affection. Man by his offence broke that blessed unity. He did not continue one with God, he became unlike himself, yea, like the beasts that perish. The breach neither did, nor could originate from God. He still remained one, the same holy and unchangeable God after man's offence, (Rom. v. 15.) as before, and therefore that mediator (for the word has an article) was not the mediator of God, but of sinful man. As the change was in man, not in God, so the necessity of a mediator arose from his offence only. And in this sense, as Christ is not the surety of God, but of the sinner, so also the mediator. But if man needed a mediator, it is obvious that he could not be justified by the law. That mediation spoke his breach of the law, and there-

* Bengelius on the place.

fore that he cannot now be justified by it; and that consequently when given on Sinai, it was not to the prejudice of the Abrahamic covenant, which promiseth justification without works.

By a mediator not being a mediator of one, but God being one, others understand that Moses was not the mediator of the one seed, but that notwithstanding, God is the covenanted God of the one seed †. The word one is used in the preceding context concerning Abraham's seed, and no little stress is laid upon it, (Gal. iii. 16.) He saith not to seeds, as of many, but as of one, and to thy seed, which is Christ. Verse 28. There is neither Jew nor Greek, for ye are all one in Christ Jesus. Abraham's seed was not to be confined to the nation of the Jews, but to be of the Gentiles also. So the covenant promise ran: In thee shall all nations be blessed, Gal. iii. 8.

Now Moses the mediator at Sinai, was not the mediator of all the seed. He was so to that only which was of the law, or of circumcision, but not to that which is of the faith of Abraham only, being in uncircumsion, Rom. iv. 11, 13, 16. He was the mediator of the Jews, not of the Gentiles. He did not make both one. He did not of twain make one new man, Eph. ii. 14, 15. Quite otherwise. He reared up a middle wall of partition between them, which kept them distinct till the true Mediator brake it down. But though he was not the mediator of one seed, yet God is the God of the one seed. Is he the God of the Jews only? is he not also of the Gentiles? Yes; of the Gentiles also: seeing he is one God, who shall justify the circumcision by faith, and the uncircumcision through faith, Rom. iii. 29, 30.

Whether of these two explications ought to be preferred, I cannot say. Meanwhile it is evident they both agree with the scope of the context, and serve to illustrate and confirm the apostle's reasoning. A mediator is not a mediator OF ONE; BUT GOD IS ONE.

† Cocceius Sum. Theol. p. 564. Boston. Guyse.

God is one, and therefore he did not make the breach that intervened betwixt him and man. He is one, and therefore men having transgressed his law, he cannot, he will not, justify them by it. He is one, and therefore having freely promised to be a God to Abraham and to his seed, he will not by the Sinai covenant, or by any other means whatsoever, overturn that gracious promise. He is one, and therefore he will not be a God to one part of the seed by one tenour, and to another part of it by another tenour: to Abraham by promise, and to his posterity by the deeds of the law. No: Being one, he will be the God of the one seed by virtue of the Abrahamic covenant only, and not at all by that from mount Sinai. Finally, God and the true Mediator are one, and therefore all the seed shall be one in them, John xvii. 21. That distance and alienation which took place betwixt the one God and them, by the transgression of the law, shall be removed by the one Mediator, the man Christ Jesus, 1 Tim. ii. 5.

5thly. That the covenant of works was delivered at Sinai in subserviency to the covenant of grace, appears from the use which the apostle assigneth to it, Gal. iii. 19. Wherefore then serveth the law? It was added because of transgressions, till the Seed should come, to whom the promise was made. It was added, viz. to the promise. It was added to it, not blended with it. Added, not that it might give life, and so supersede the free promise, but because of transgressions. Added, not on account of the sin of the golden calf, as some fondly imagine: for the giving of the law at Sinai was prior to that great transgression, Exod. xxxii. And how strange would it be, to say that the Decalogue repeated in the same words, and written on the mediatory tables, tables hewed by Moses, (Deut. xxxiv. 1.) changed as it were its genius, and from being the instrument of the covenant of grace, became immediately after the sin of the golden calf, the instrument of the broken covenant of works*? It was added because of transgressions,

* See Leydecker. Synop. p. 218.

i. *e.* to shew the Israelites their sins, to restrain from them, and to punish for them. It entered that the offence might abound, Rom. v. 20. Had it not been repeated in all its purity and extent at Sinai, such was the Egyptian darkness on the minds of men, that they would not have thought themselves transgressors of its precept, or obnoxious to its curse. And not seeing themselves sinners, they could as little have seen the necessity of a suffering Surety. But the added law manifested both. I do not say it manifested a Saviour: but he being revealed in the gratuitous promise, it manifested the necessity of him. The mirror shewing the spots on our face discovers the need of washing, though it cannot point out the water. And thus the legal covenant, added to the evangelical, shewed the absolute necessity of it, and therefore was notably subservient to it. The law being added because of transgressions, abundantly proves that it was not added to give life. For though the law obeyed, could have given life, yet transgressed, it could not. A transgressed law could only minister death. The law from Sinai was added till the Seed should come. That peculiar dispensation of it in which there was a hand-writing testifying that the church's debt was not yet paid, was to continue no longer than till the Seed, the personal Seed should come, who bore the curse of that law, Gal. iii. 13. and nailed the hand-writing to his cross, Col. ii. 14.

6thly and Lastly, That the covenant of works was delivered at Sinai in subserviency to the covenant of grace, appears from Gal. iii. 24, 25. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The office, the pedagogy, here ascribed to the law, cannot belong to it simply as a rule of life. For we are under it as such, even after that faith is come: after that Christ its object has appeared, and after we have believed on him. Therefore when the law is called a pedagogue, or schoolmaster until Christ, or to bring

us unto Christ; as our version hath it, we are to understand it of the law as a covenant of works delivered from mount Sinai. The word law is to be understood in the same sense here, as in the preceding context, verses 10, 23. There we read of its curse, verses 10, 13. which undeniably points it out as a covenant of works. And both in its precept and in its curse, it served as a schoolmaster to bring sinners unto Christ. Before he came, the church was under tutors and governors, chap. iv. 1, 2, 3. And agreeably to her childish state, it was fit it should be so: fit that the children should have a schoolmaster, to put the rudiments into their hands, teach them their duty, and chastise them in case of disobedience. All these did the Sinai covenant. Its moral precepts taught the Israelites what they were to do: its ceremonial ordinances were certain elements, or rudiments, put into their hands, leading them to see their own desert, and the necessity of an expiatory sacrifice. Every bleeding victim cried as from the altar, Man thou hast sinned, and must die the death, or a surety for thee. The curses of the Sinai covenant shewed the Israelites what they were to expect, if they did not give perfect obedience to its every precept, and of consequence the necessity of fleeing to him, who, by bearing the curse, should deliver them from it. Thus the law was a schoolmaster to bring unto Christ. It served as a glass to shew sin, as a bridle to curb it, and as a scourge to furrow the sinner's back *.

* It will be readily objected, that if the law was a schoolmaster as a covenant of works, it must follow that the Israelites were under it as a covenant of works, which can by no means be said of such of them as believed. To this we answer in the words of an eminent Divine, "As to believers, they were internally and really, as well as externally, under the covenant of grace; and only externally under the covenant of works, and that, not as a covenant, co-ordinate with, but subordinate and subservient unto, the covenant of grace." Boston on the Marrow, p. 54. Unbelievers among the Israelites, though externally under the covenant of grace, were nevertheless internally under that of works. And on the contrary, true believers though externally under this last, were at the same time internally under the former. Though under both, they were not under them in one and the same respect. Will it be said, they were externally under both the covenant of grace and the covenant of works, and in this sense under them in one and the same respect? The answer is easy: they were externally under the covenant of works, not in

APPLICATION.

Having thus proved that the covenant of works was repeated at mount Sinai, and that in subserviency to the covenant of grace, let us next improve the subject. And in the

1st. Place, Hence see how the two covenants stand related to one another. The elder, in respect of manifestation is made to serve the younger. The covenant of works is a handmaid to that of grace, as was Hagar to Sara. Soon as grace uttered her voice from the burning mount, I am Jehovah, thy God, who brought thee out of the land of Egypt, out of the house of bondage; the law also added hers, Thou shalt have no other gods before me. Thus he who despiseth the one covenant, thereby further violates the other, and exposeth himself to its aggravated curse. For that same law which saith, Thou shalt have no other gods before me, adds, cursed be the man that hath them, Lev. xxvi. 1—39. Deut. xxvii. 15. Such, as rejecting all other gods, take Jehovah for their God, escape the curse of the one covenant, and obtain the blessing of the other. Such as will have none of him must suffer double vengeance, vengeance for revolting from the first covenant, and vengeance for refusing to return, on hearing a gracious indemnity proclaimed in the second. Nor will it follow, that because disobedience is a breach of the covenant of works, therefore holy obedience is a keeping of it. The reason is obvious. Such as are not in Christ, are under that covenant: Such as are in him are not under it, and therefore their obedience is not obedience to it. There is but a step between

opposition to that of grace; but they were under it in the same sense in which their God gave it from Sinai, viz. as a covenant subservient to that of grace. Not so with the ungodly among the Israelites. They were under the covenant of works not as God gave it at Sinai, but as Adam left them in their natural state: under it, not as a subservient covenant, but as opposite to the covenant of grace. If any would rather choose to say, that the godly were only under the dispensation of the covenant of works, and the ungodly under the dispensation of the covenant of grace, it is much the same.

the boundaries of the two covenants, and faith is nothing else but a stepping out of the one covenant into the other. Therefore though the first act of faith may be considered as an act of obedience to the law as a covenant of works, binding sinners on their hearing of that of grace to take hold of it; yet all the subsequent acts of faith, and the holy obedience flowing therefrom, are not obedience to it as a covenant, but as a rule of life, as the law of Christ *.

2dly. See the danger of confounding the two covenants, and of mistaking the end of the Sinaitic. This was that error with which, as with a flood, the churches of Galatia were well nigh carried away. Like Abraham in his unbelief, they turned aside to the handmaid, instead of the mistress: clave to the Sinaitic covenant, in opposition to the free promise: whereas that should have led them to this. And, alas! this error has been the bane of thousands and of ten thousands in every age. Hearing the demands of the law, they have foolishly attempted to satisfy it themselves, instead of being thereby driven to the Surety. And have acted as if they could please it with mites, while millions are its due. Measuring its requisitions by their own abilities, they have taken up with it as a covenant, and gone no further. They have staid as at Sinai, and never gone forward to Sion: and at last in awful judgment, been sent from the burning mount, to the lake of fire and brimstone, fire that is not quenched. Let us shun their error, as we would escape their punishment; and not remain wedded to the law, while we should be married to Christ. Let us not like the infatuated Galatians blend law and promise together, mistaking the Divine intention in both. Let us never forget that it is one thing to renew the covenant of works, another thing to shew that it is violated. One thing to serve in the ministry of the covenant of grace, another thing to be its instrument. One thing to have an evangelical end, an-

* Bost. Miscell. Quest. p. 171.

other thing to be the very gospel itself. One thing to oblige to faith, and to command it, another thing to teach it. One thing to be the rule of obedience required even of such as are in the covenant of grace, another thing to be the formula of that covenant itself*. The confounding of these things has hurt not a little both in principle and practice.

3dly. Since the covenant of works and grace were both delivered at Sinai, it would seem that no third covenant was delivered there distinct from either. The hypothesis of a third covenant at Sinai, though adopted by some worthy Divines, seems to be without any good foundation. The covenant of grace was confirmed to Abraham and to his seed long before the Sinaitic transaction, and if any other covenant was made with them then, it behoved either to be a better, a worse, or an equal covenant. A better it could not be: for God can promise nothing greater than himself. A worse it could not be: for that had argued a change in God, and would have been prejudicial to the covenant of grace. An equal covenant it could not be: for God can promise nothing equal to himself. To say it was merely a temporal covenant consisting of temporal promises and threatenings only, we cannot admit. We have seen that it had a curse, a curse exposing to everlasting vengeance. A curse from which Christ redeemed us, Gal. iii. 13. and therefore not a curse merely temporal.

Further, If there was a distinct covenant from those of works and of grace, made at Sinai, see the consequences. Believers fulfilling the terms of that covenant were entitled to its blessings. And here they had blessings of another covenant, and by another tenour, than that of grace: which sounds very harsh. If they did not fulfil the terms of that covenant, of consequence they were exposed to its temporal curse, though at the same time they were entitled to the eternal blessing by virtue of the covenant of grace.

* Leydecker Synop. p. 219.

But that believers are for their transgressions exposed to any curse, though to many strokes, is doctrine unknown in holy scripture. Again if such as did not believe in him who was to come, fulfilled the terms of this covenant, they were thereby entitled to its blessings. Meanwhile they themselves were under the curse of the covenant of works. Therefore the temporal good things, though blessings in themselves, were not blessings to them. Their blessings were cursed, Mal. ii. 2. And as temporal strokes to the godly were blessings in disguise, so prosperity to the ungodly was nothing more than a covered curse. To allege the instances of Jehu and Nebuchadrezzer here, will not prove the contrary. It will not be said that they were in covenant with God, though for their services they had their reward, 2 Kings x. 30. Ezek. xxix. 18, 20. But not to multiply words, let us see the nature of that covenant which was made betwixt God and the Israelites. They avouched the Lord to be their God, and to walk in his ways, and he avouched them to be his peculiar people, Deut. xxvi. 17, 18. What was this, but the covenant of grace? And all covenanting whether national or personal is, or ought to be, nothing else but a taking hold of God's covenant of grace, and promising in the strength thereof to keep his commandments: an avouching the Lord to be our God, and to walk in his ways. This was indeed the covenant made with the Israelites, wherein some of them were sincere and some not. The former were really in it before the Lord, the latter were only visibly, or externally in it, in respect of their outward profession. The one had the real, the spiritual blessings of the covenant, as well as its temporal ones. The other had nothing but the external and temporal privileges of the covenant. As they gave a shadow only of obedience, not the substance; so they had the shadow only of the blessing, not the substantial blessing itself. While they were externally in the one covenant, they were really under the other with respect to the state of their soul, and therefore under its awful curse. In one word,

though visibly blessed, they were really accursed. The covenant of works was not, properly speaking, made with the Israelites, but only repeated, or delivered to them: that seeing its inexorable severity, they might the more gladly take hold of the covenant of grace. They were a mixed multitude in a moral sense, and at Sinai there was a mixed, or a twofold dispensation of law and grace. Believers were in the covenant of grace, unbelievers under that of works. The repetition of this covenant showed the one what they had escaped, the other what they might expect, if still abiding under it. The covenant of grace was offered to those who were under the covenant of works. Thus there was great beauty in dispensing these two covenants to the Israelites: and none of the embarrassments occur here, which necessarily attend the hypothesis of a third covenant, distinct from both. What some call a covenant of duties, cannot be a different covenant from that of grace. It is not one covenant which God makes with us, and another that we make with him. It is not lawful to make a covenant with him, different from that which he hath made with us.

4thly. From what has been said, it appears that the law was given at Sinai both as a covenant of works, and as a rule of righteousness to such as were under grace. The first of these has been proven at large. The other is obvious of itself. The law as a covenant bound such as were under it to take Jehovah, the God of Abraham, for their God. As a rule it obliged such as had already taken him, to continue, to increase in faith and obedience. To the one it was a covenant of works, to the other it could not be so, inasmuch as they were under another covenant. Nevertheless it could not but be a rule of obedience unto them, they being under law to a God in Christ. Since God bore a different relation to these two sorts of people, no marvel if his law did the same. To the one he was an offended judge, to the other a merciful father. Therefore to the one his law was a covenant, binding them over as transgressors to his curse; to the other it was

a rule, directing them as obedient children in his ways. This twofold consideration of the ten commandments as the law of works, and as the law of Christ, was perhaps intimated in their being twice written by Jehovah himself on tables of stone. The first tables were the work of God, Exod. xxxii. 16. which were broken in pieces, verse 19. called the tables of the covenant, Deut. ix. 9, 11, 15. The second tables were the work of Moses, the typical mediator, Exod. xxxiv. 1. and were laid up in the ark within the tabernacle, Exod. xxv. 16. xl. 20. The covering of the ark was the mercy-seat, between the cherubims: whence a reconciled, a covenanted God gave responses; where he sat as on a throne, and where he met and communed with the typical mediator, Exod. xxv. 16—22. Thus the law was covered as with mercy. It was related not to the burning mount, but to the mercy-seat. No obscure intimation, I think, that it was not a covenant in the hand of an angry God, but a rule given out from the God of mercy, enthroned as on the mercy-seat †.

5thly. From what has been said, we may see the reason, I think, why the tables are called the tables of the covenant, Deut. ix. 9, 11, 15. and the commandments, the words of the covenant, Exod. xxxiv. 28. Deut. iv. 13. They are so called, 1st. Because they contain the demands of the covenant of works. As that covenant they were delivered from mount Sinai, and as such they were given to Moses to be laid up in the ark, to signify the removing of that covenant from them, as to believers *. But 2dly. They are so

† It is also observable that the Decalogue, as it stands in the Hebrew Bible, has a double accentuation. The preface to the ten commandments, Exod. xx. 2. Deut. v. 6. stands both as a part of a sentence, joined to the first command, and also as an entire sentence, separated from it, and shut up by itself. (Boston on the Marrow, p. 58.) Whether this double accentuation, may intimate the twofold notion of the Decalogue as a covenant, and as a rule, I dare not say, especially as another passage of Scripture is doubly accented, viz. Gen. xxxv. 22. The true reason of this accentuation is perhaps a discovery reserved to the latter days, when knowledge shall be increased. Meanwhile I would prefer the above conjecture, to that of the Jewish Rabbies and some learned Christians. (Buxt. Thes. p. 59. Rob. Gram. p. 53.)

* Boston on the Marrow, p. 98.

called from their relation to the covenant of grace. We neither say nor think that the Decalogue is the formula of the covenant of grace. The absurdity of that notion has been abundantly proved by others †. Yet we judge that from its inseparable connection therewith, the tables on which it was written, were called the tables of the covenant. That covenant may be considered two ways, either as to its internal and fundamental constitution, or as to its external administration to men. In the first respect it was made with Christ the second Adam, and in him with all the elect as his seed. In the second, it is made with all that are called, Rom. ix. 4. In the first sense it comprehends all the promises, not only the conditional, but also the absolute, as those of the new heart, of faith, of repentance, of perseverance, and new obedience. In the second, the conditional promises are chiefly to be considered, viz. those of justification and of eternal glory, faith going before the one, and holiness before the other. To apply these observations to our subject, it is evident that the ten commandments belong to the covenant of grace, not in its internal constitution, but in its external administration. In respect of the former, they are the subject matter of promises only. For the covenant bears that they shall be written in the hearts of the elect, Heb. viii. 10. In respect of the latter, they are a rule of duty to all that are in the covenant. As soon may the promises, the absolute promises, be torn from the constitution of the new covenant, as the ten commandments from its administration. As God cannot be our God, without performing his promise; as little can we be his people, without performing his commands: and therefore in the administration of the covenant, these two are inseparably joined. While in virtue of the gracious constitution of the new covenant, he saith to Israel, I am thy God; in its holy and wise administration, he saith, Thou shalt have no other gods before me. So to Abram he saith, I am the almighty God, *i. e.* the al-

† Brown's Causa Dei, vol. 2. Lib. 4. Cap. 15.

mighty God to thee: and he immediately adds, walk before me, and be thou perfect, Gen. xvii. 1. The effectual application of the covenant to a person or people, is in holy scripture, called making of a covenant, Gen. xv. 18. xvii. 2. Exod. xxiv. 8. xxxiv. 10, 27. 2 Sam. xxiii. 5. Isa. lv. 3. That covenant which was originally made with Christ for all his elect, is said to be made with them, when it is savingly applied to them. This appears from faith being its instrument or condition. It is a condition, not in the primary making of the covenant surely, for there it was promised; but in its application to the soul. As God's applying it to his people is called his making a covenant with them, so their cordial approbation of it is called their making a covenant with him, Psalm lv. 5. Isa. lvi. 4, 6. And in both these senses, the ten commandments are inseparable from it. In that he enjoins obedience to them: in this they engage to obey. As a covenanted God he commands: as a covenanted people they obey. While they receive his grace, they also submit to his authority. The ten commandments thus belonging to the application of the covenant, and that being called a making of the covenant, it appears how justly the tables on which they were written, are called the tables of the covenant, and the ark in which they were deposited, the ark of the covenant, Numb. x. 33. Heb. ix. 4. Hence also it appears in what sense believers may be said to keep, or to break the covenant, viz. in as far as they obey or disobey the ten commandments. According to the Psalmist, to keep God's covenant, is the same with remembering his commandments to do them, Psalm ciii. 18. For after the tenour of these words he hath made a covenant with his people, Exod. xxxiv. 27. *i. e.* it is only in a course of holy obedience to these ten commandments, that they can expect the application of covenant blessings. Compare Christ's declaration, John xiv. 23. If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. To conclude this point. The covenant of grace in its

internal constitution, consists of promises only with respect to us. In its external administration and effectual application, it has commandments also. In that sense it is a covenant of promise, Eph. ii. 12. In this it is full of commandments, Psalm ciii. 18. And therefore some of the most judicious divines have called the laws of the ten commandments, the laws of the covenant *.

6thly and Lastly, on this part of the subject, we may learn the various uses and relations of the law to man in whatever state. There ever was since his creation, and there ever will be, some relation betwixt the law and him. As soon may he be deprived of existence, as freed from subjection to the law in some sense. It may be divested of one relation, but it never can of all. The moment it ceases to have one relation, it is clothed with another. To know these different relations, and the various powers, uses and effects issuing from them, is no contemptible attainment, worthy the attention of the Christian, and most conducive to a holy and a comfortable life. Man in innocence was under the blessing of the law: in a state of nature he is under its curse: in a state of grace he is under its direction, and will be in that of glory. It ever attends him as an inseparable companion. It not only prepares the elect-man for Christ, its plough-share tearing open the heart and fitting it for the incorruptible seed: but when regenerated by Christ, it directs him in the ways of the Lord. Before union with Christ, it was an instrument of the spirit of bondage to cast down and to bruise the man: after union it is the instrument of the Spirit of adoption to promote sanctification. Thus the law leads to Christ, and Christ leads us back to the law. It leads to him as to a Redeemer, he to it as a guide and director of life. While we kept it, we enjoyed its blessing. Having broken it, we became obnoxious to its curse. Being redeemed from its curse, we are notwithstanding subjected to its com-

* Boston's View of the Covenant of Grace, p. 283.

mands. It commands, not as a covenant to be thereby justified or condemned: but as a rule to be thereby guided into the way of peace. And while we look to the tables of the law as the rule of duty, we must look to the cross of Christ for assistance and acceptance in duty.

ON THE

COVENANTS OF WORKS AND GRACE.

PART V.

GAL. iv. 24.

The one from the mount Sinai, which gendereth unto bondage.

THE fifth and last thing proposed, was to shew how the Sinai covenant gendereth to bondage. These are the two covenants, saith the text, the one from the mount Sinai, which gendereth unto bondage, viz. unto bondage of state, and bondage of spirit, Rom. viii. 2, 15. We need scarcely observe that bondage is opposite to liberty, as fear to boldness. Whatsoever tends to fill the mind with a forbidding fear, gendereth to bondage, because fear hath torment, 1 John iv. 18. But not to anticipate what will occur more naturally in its proper place, I beg leave to make two remarks before I show how the Sinaitic covenant gendereth to bondage. And the First is,

The very manner in which the Sinaitic covenant was given, gendereth to bondage. Every circumstance attending that transaction was calculated to fill the minds of the Israelites with terror. The mount was railed around by Jehovah's express command. And whosoever touched the border of the hill, was to die, were it man or beast, Exod. xix. 12, 13. Heb. xii. 20.

When the third, the solemn day was come, early the dreadful thunders began to roar, the lightnings to flash, and the trump of God to sound louder and louder. The tribes are summoned to attend, trembling seizes all the camp, and Moses their leader, man of God as he was, cries out, I exceedingly fear and quake, Exod. xix. 16. Heb. xii. 21. Inanimate nature discerns her Maker's approach, and Sinai is altogether on a smoke at the Almighty's touch. The mountain and the multitude, all, all are trembling at the presence of the Law-giver. Death is written as on every face, and the cry of Beth-shemesh, "Who is able to stand before this holy Lord God?" is heard at Horeb. Orders are given a second time to prohibit the people's gaze, lest many of them perish. The priests and the people must not break through to come up unto the Lord, lest he break forth upon them, Exod. xix. 21—24. If they come nigh, it is at their peril. How unlike, how opposite, was all this to the glorious liberty of the sons of God? What bondage of spirit did it gender among all the thousands of Israel? When they perceived the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking, they removed and stood afar off. In their representatives, they came near to Moses, and besought him to go near to that God whose presence they durst not approach, and whose words they trembled to hear. Speak thou with us, said they, and we will hear: but let not God speak with us, lest we die. This great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die, Exod. xx. 19. Deut. iv. 23—27. If we hear the voice of the Lord our God! —Strange, to die with terror at the voice of their own God! Were not his first words full of grace? I am the Lord thy God. Yes. But the awful circumstances attending this proclamation, made them in effect forget every thing but their own danger. The thunder, the earthquake, the fire, the smoke, and the trumpet made deeper impressions on them than the words of grace. As law may be preached evangelically, so

iere the gospel was given amidst legal terrors. The ne covenant was given together with the other. And he smoke of the fiery law, was ready to obscure the precious words of gospel-grace. Thus the very manier in which the Sinai covenant was given, gendereth o bondage. It brought saints themselves into a kind of comparative bondage, from which we are now happily delivered under the New Testament. Of this the apostle puts the Hebrews in mind, chap. xii. 18, 19, 20, 21. Ye are not come unto the mount that was touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard, intreated that the word should not be spoken to them any more. But I observe,

2dly. The Sinaitic transaction subjected the Old Testament church to the galling yoke of ceremonies. We have seen already that the ceremonies had a double relation, legal and evangelic. By *that* they stood related to the covenant of works, by *this* to the covenant of grace. Both these relations are intimated by the apostle, Heb. x. 1, 3. The law had a shadow of good things to come, viz. inasmuch as it was typical of Christ the body, and so as it was related to the covenant of grace. But in those sacrifices there was a remembrance of sins. In them, as related to the broken covenant of works, there was a remembrance of sin, of sin as not yet expiated. They contained a hand-writing that was against us, that was contrary to us, (Col. ii. 14.) and which therefore did not belong to the covenant of grace, every article whereof is for us. In them there was a remembrance of sin, not only in the conscience of the offerer, but as by God himself. I do not say a remembrance of it, as still imputing it to such as believed in the promised Seed. No, no: but as not being yet expiated by the blood of his Son. As often as the sacrifices were offered, that God, on whose altar they lay, said, My justice is not yet satisfied. Thus he remembered sin. Whereas now under the New

Testament he, in this sense remembers it no more, Heb. x. 16, 17, 18. There is no more offering for sin, no ceremonial sacrifices to upbraid the saints with the remembrance of their guilt as not yet expiated.

Though Old Testament saints were subjected to the ceremonies, and these ceremonies were related to the broken covenant of works, it will not follow that they were under the curse of that covenant. This they escaped by faith in him who was to come. Only they were held in a comparative kind of bondage, being every now and then obliged to acknowledge, as with their own hand-writing, in the blood of the sacrifices, that the broken covenant of works was not yet fulfilled. With this yoke their necks were galled, Acts xv. 10. And therefore it was very different from that which Christ puts upon us under the New Testament, Matt. xi. 29, 30. In their sacrifices there was a remembrance of sin. In our sacraments, especially that of the Supper, there is a remembrance of the Saviour, who has put away sin by the sacrifice of himself, 1 Cor. xi. 24, 25. Heb. ix. 26. In them there was an acknowledging of the debt: in this there is a shewing of the discharge, a shewing forth the death of the Lord. Thus while the Sinaitic dispensation of the covenant of works remained, the church was under a kind of bondage, from which she is now delivered. So our apostle teacheth, Gal. iv. 3, 4, 5. When we were children, we were in bondage under the elements of the world, but when the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons: to redeem us not only from the curse, but from the ceremonies of the law. To blot out the hand-writing of ordinances, and to take it out of the way, nailing it to his triumphant cross, as part of the glorious spoil, Col. ii. 14. This, this is now part of that liberty wherewith Christ has made us free. The law can no more produce the hand-writing against us. Before it can, it must draw that

nail which Christ did drive as to the head, and undo what he has done.

These things premised concerning the Sinaitic transaction in general, I now go on to show in a few particulars, how the Sinai covenant gendereth to bondage. And in the

1st Place, It gendereth to bondage, inasmuch as all who are under it, are subjected to the wrath and curse of God. The children of that covenant are thereby the children of wrath, Eph. ii. 3. I say, thereby, for it being now a broken covenant, it cannot but adjudge all that are under it to the deserved curse. The curse however justly deserved by those who are in Christ, for their sins committed after union with him, does not hang over them: and that because they are not under the law, but under grace. Their sins have aggravations which cannot attend those of others: and therefore the true reason why the one class of offenders are exposed to the curse, and the other not, does not arise from the inequality of their sins, but from the very different tenour of the covenants whose children they are.

The one covenant saith, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Hence we read of the curses of the covenant, Deut. xxix. 21. The other covenant speaketh a very different language, Psalm lxxxix. 30—37. In the first covenant, a curse is denounced for every breach of the law. Such as are under the second, shall not be accursed for any, though chastised they will be. To be under the covenant of works, and not to be under the curse of God is impossible. Before that can be, either it must cease to accurse its transgressors, or they, though still abiding under it, must find a way to evade its curse.

2dly. The Sinaitic covenant gendereth to bondage, inasmuch as all who are under it are subjected to the dominion of sin. The children of that covenant are to a man children of wickedness: slaves of sin. This we learn from that solemn saying of the apostle, Rom.

vi. 24. Sin shall not have dominion over you: for ye are not under the law, but under grace. Here we are taught that the true reason why sin does not reign over a man, is because he is not under the law. And if so, then certainly all who are under it, are enslaved to sin. In this case the law has a double influence: the one proper, the other accidental: the one in respect of its curse, the other in respect of its irritation. By its curse it is a bar preventing the communications of sanctifying grace. Its great curse, comprehensive of every other, was death: death in being separated from God the sole source of life. A death not only for sin, in being tormented by his hand, but a death in sin, being deprived of his image. This, no less than the other, is part of the wages of the first sin. All therefore who are under the curse, must in virtue thereof, continue under the power of sin too. The quickening, the purifying streams of the sanctuary do not run within the boundaries of the curse: at least the moment a dead sinner is quickened, he gets from under it. The law saith, Let him that is filthy be filthy still. And so indeed every sinner would remain, did not grace prevail against the law, and mercy rejoice over judgment. The law not only prevents the communication of grace so long as its curse stands in full force, but it also irritates corruption. Its prohibitions have no other effect on the carnal heart than to stir up its corrupt lusts. Hearing what it forbids, sinners rush the more greedily into all manner of sin. Such the corruption of man, that the very forbidding of sin, is by him made a motive to commit it. When we were in the flesh, says the apostle, the motions of sin were by the law, Rom. vii. 5. Sin taking occasion by the commandment, wrought in me all manner of concupiscence: for without the law sin was dead: but when the commandment came, sin revived, verse 8, 9. The law is the strength of sin, 1 Cor. xv. 56. It not only gives it strength to expose the sinner to wrath, but also to reign over him, that he may commit it more greedily.

3dly. The Sinai covenant gendereth to bondage, inasmuch as all who are under it, are subjected to the tyranny of Satan. Man for his offence being cast as into prison, is of course in the hands of the jailor. All the children of the broken covenant are the children of the devil, John viii. 44. Acts xiii. 10. 1 John iii. 8, 9, 10, 12. Being of that evil one, in his slavery they toil all the day long. From one piece of it they may go to another, but to sordid slavery they are still subjected, and must, till they change masters. The prodigal may commence a miser, and the base libertine become a boasting legalist, but even in this case, the man becomes twofold more a child of hell than ever. And it is a dreadful truth, that the longer under the devil's power, the heavier are his chains. He insnares his children more and more, leading them captive at his will, 1 Tim. ii. 26. In his drudgery they are condemned to toil. They draw iniquity with cords, and sin as with a cart rope, Isa. v. 18. And what though they boast of liberty, while bound with the chains of vice? that is only the rant of a bedlamite. Being entirely under the power of the strong man, there is an infernal peace within, Luke xi. 21. He does with them as the Philistines with Samson: puts out their eyes, and then makes sport with them, Judg. xvi. 21, 25.

4thly. The Sinaitic covenant gendereth to bondage, inasmuch as all who are under it are subject to bondage through fear of death. Death in its utmost extent is the portion of the sinner's cup. It is the threatening of the covenant, and as such it stands ready to take the covenant-breakers by the throat. In its one hand there is a scythe to mow them down as cumberers of earth and time: in its other, a key to open the doors of eternity, to push them in, and to bolt the gates fast, fast, behind them. To them death, even the first death is a formidable foe, inasmuch as it turns them over to the second. Hence, at sight of it they cry out in anguish of soul, "Hast thou found me, O mine enemy?" They dare not think of death.

And no other refuge have they from its fear, while under the old covenant, than to flee the thoughts of it, and to work themselves into a thoughtless humour. The godly, I grant, are sometimes troubled with their doubts and fears, but still they have something to balance them. In their worst case they have some hair of hope. Having cast anchor within the vail, Heb. vi. 19. they are tossed no other ways than a ship at anchor. They are not in bondage. And generally in their case, at evening time it shall be light, Zech. xiv. 7. They have hope in their death, Prov. xiv. 32. whereas then the hope of the hypocrite shall be cut off like a spider's web, Job viii. 14. Christ came that through death, he might destroy him that had the power of death, that is the devil: and deliver them who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15. All their lifetime, namely before their deliverance by Christ *.

5thly and Lastly. The Sinai covenant gendereth to bondage, inasmuch as all who die under it, shall suffer the most miserable bondage to eternity. Soon as they close their eyes in death, they shall lift them up in hell, among the spirits in prison, 1 Pet. iii. 19. They shall be bound as with adamantine chains to the bottom of the burning lake. The boiling waves of unrelenting vengeance shall go over them to eternity. While there is justice in heaven, there shall be fire in hell: and while the Creator's arm is unwearied, they shall be unhappy. The sword of justice shall never return to its scabbard, never rest, nor be still. While countless ages roll on, it shall avenge the breach of the covenant.

By the covenant of works there is a twofold connection established; the one betwixt a state of sin and eternal death, the other betwixt acts of sin and eternal death. As to the latter it is dissoluble, and in the case of the believer actually dissolved: inasmuch as his sinful actions do not expose him to eternal death, howev-

* Boston on the Marrow, p. (Mihi) 291.

er much they deserve it. As to the former connection, it is absolutely indissoluble, and cannot but eternally remain: so that whosoever are in that state, they must needs be in a state of death, bound over to the wrath of God, by virtue of the threatening of the law *.

Thus the Sinaitic covenant subjecteth all its children to the curse of God, the dominion of sin, the tyranny of Satan, the terrors of death, and the torments of hell. So true is it, that it gendereth to bondage, and is Agar, *i. e.* signified by Agar, the bond-woman.

APPLICATION.

Having thus seen how the covenant from Sinai gendereth to bondage, let us conclude the subject with a short improvement.

1st. From what has been said, see the misery of such as are under the covenant from Sinai. They are in a state of bondage, have the spirit of bondage, and there is but a step between them and the place of eternal bondage. God is their enemy, their legal enemy, sin is their work, Satan is their master, death their terror, and hell from beneath is moved for them, as if to meet them at their coming.

2dly. See the folly and the guilt of such as cleave to the Sinaitic covenant, while that of grace is sounding in their ears. So did many in the churches of Galatia. They sought to be justified by the law, and therefore Christ with all his riches, and his righteousness became of no effect unto them, Gal. v. 4. Infatuated with error, they did not obey the truth, chap. iii. 1. But after having known God, or rather being known of him, they desired again to be in bondage, chap. iv. 9. When the jubilee of the Lord was announced to them, and when the year of redemption was fully come; when liberty was proclaimed to the captives, and the opening of the prison to them that

* Boston on the Marrow, p. (Mihi) 148, 149.

were bound, they in effect refused to be free. And O that their error had died with them! But alas! it runs as in the veins of all Adam's posterity. And that corrupt leaven which threatened to leaven the churches of Galatia, has long, long been infecting those which we call Reformed. How dimly now shines the lamp of truth, and how ready to die are the things that remain among us!

The apostle gives the unbelieving Galatians to understand that they were the children of the bond woman, and of the Sinaitic covenant. They were going about to strengthen that yoke which God had broken from off the neck of his church, and to revive that dispensation to which he had put an end by the sending of his Son. Such in our day as establish their own righteousness, refusing to submit to the Surety-righteousness of Christ, serve themselves heirs to the unbelieving Galatians; and are under the same covenant with them. They are under the covenant which was from Sinai, though not under the Sinaitic dispensation thereof: in the same manner as New Testament saints are under the covenant made with Abraham, though not under the Abrahamic dispensation thereof. The covenants are essentially the same after Christ's coming as before, though accidentally different with respect to the manner of their administration. The covenant of works is the same now, as of old, though its Sinaitic dispensation be no more: just as the covenant of grace is the same in substance now, as under the Old Testament, though its Abrahamic dispensation be no more. As believers are still Abraham's seed, the children of the free woman, Gal. iii. 29. iv. 31. so unbelievers are the sons of the Sinaitic covenant, the children of the bond woman, Gal. iv. 25, 29, 31. *i. e.* bastards and not sons, Heb. xii. 8.

3dly. See the happiness of such as have got from under the Sinaitic covenant, the covenant of bondage. They are no longer exposed to the wrath and curse of God, not under the dominion of sin, nor the tyranny of Satan. They have not received the spirit of bond-

age again to fear, viz. to fear death or hell. But they have the Spirit of adoption, God's free Spirit, whereby they cry Abba, Father, Psalm li. 12. Rom. viii. 15. In one word, they are already entered into the glorious liberty of the sons of God, and at death and judgment shall fully enjoy it, Rom. viii. 21, 22, 23.

4thly. See how the liberty of the saints is now enlarged under New Testament times. No longer do they bow their neck beneath the yoke of ceremonies: a bloody yoke indeed. So far from that they are called upon by our apostle, to stand fast in the liberty wherewith Christ has made them free, and not to be entangled again with the yoke of bondage, Gal. v. 1. After the Sinaitic transaction, though they were not under the curse of the covenant of works, yet they were under its dispensation; as unbelievers among them, though not under the blessing of the covenant of grace, were nevertheless under its gracious dispensation, the gospel being preached unto them, Heb. iv. 2, 6. But the Seed, the personal Seed being come, the law is no longer added to the promise, the bond woman is cast out. The children of promise, the saints are no longer under any dispensation of the covenant of works. The covenant confirmed to Abraham and his seed is no more encumbered with a numerous train of ceremonies. It stands alone, and shines forth in its native glory. The weight of the cross has grinded the tables of stone as into powder; and the Mediator who hung upon it, has torn in pieces the hand-writing: so torn it, that he has not left a letter entire. Such, such the grace wherein we stand.

5thly. It is also observable that though the covenant of works gendering to bondage, was given from mount Sinai, yet grace, glorious grace, crowned the solemn transaction there: and therefore though not the whole, yet it was the Alpha and the Omega, the First and the Last. Of this we have a short but affecting history, Exod. xxiv. throughout. Moses having built an altar under the hill, and reared up twelve pillars according to the twelve tribes of Israel, sent young

the two covenants, speedily flee from the old to the new, the better covenant. Let them do, as they would avoid a Mediator's wrath. Though in mercy he be constituted the Mediator of the one covenant, yet he is appointed to inflict the vengeance due to the breach of the other. His it is to pronounce the final curse, as well as the blessing, Matt. xxv. He has one rod to slay, Isa. xi. 4. as well as another to support, Psalm xxiii. 4. His are the two staves, Beauty and Bands: I allude to Zech. xi. 7 *. If the beauty of the gospel cannot allure, the cords of the curse shall bind: bind despisers in bundles to burn them, Mat. xiii. 30. If beauty do not draw them to Christ, bands shall drag them to the burning lake. Be wise, therefore, sinners, and bow before the golden rod, otherwise ye shall be broken in pieces as a potter's vessel with that of iron. Flee from the covenant which gendereth to bondage, and embrace that glorious liberty wherewith the Redeemer offereth to make you free. For if the Son make you free, ye shall be free indeed. If ye be his, then are ye Abraham's seed, and heirs according to the promise, children not of the bond woman, but of the free. May the God of all grace open your eyes, touch your hearts, draw you with the bands of love, unite you to his Son, and at last put you into the full possession of the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all the saints. Amen and amen.

* Which by some are reckoned the same with the two covenants. Gerhardi Harm. Evang. p. 365.

END OF THE TREATISE ON THE COVENANTS.

A TREATISE

ON THE

NATURE OF SAVING FAITH,

IN A

SERIES OF DISCOURSES.

By THOMAS BELL,

LATE MINISTER OF THE GOSPEL, GLASGOW.



A TREATISE

ON THE

NATURE OF SAVING FAITH.

Acts xvi. 31.

Believe on the Lord Jesus Christ, and thou shalt be saved.

These words are an answer to the most important question that a poor sinner can put: "What must I do to be saved?" In obedience to the heavenly vision, Paul and Silas went unto Macedonia, verse 9—12. At the city of Philippi they continued certain days preaching the gospel of salvation. On the Sabbath they went to a river side where prayer was wont to be made; and there they spake. And while the hand of the Lord was with them, Satan's rage was kindled; for a certain damsel, possessed with a spirit of divination, followed them as they went to prayer, crying, These men are the servants of the most high God, who shew unto us the way of salvation: This she did many days. This testimony though true, was intended by Satan to hurt the apostles' character, and thereby to mar their success in the work of the Lord. A testimony from such a quarter could not but tend to render them suspected as in collusion with the Pythoness. Therefore as their great Master would not allow the devils to speak, disdaining their infernal testimony, Mark i. 25,

34. so Paul, in his name, commanded the spirit to come out of the damsel, and he came out the same hour, verse 16—18. The masters of the Pythoness seeing that the hope of their gains were lost, were highly enraged at the apostles, laid hold on them, dragged them to the market place, brought them before the magistrates, and accused them as troublers of the city, and teachers of unlawful customs. The mob and the magistrates instigated by these accusers, are hurried on with the most lawless rage against Paul and Silas. Stripped of their clothes, they are mercilessly beaten, and cast into prison, the jailor receiving a charge to keep them safely. In obedience to the odious orders, he thurst them into the inner prison, and fastened their feet in the stocks, verse 19, 24. so shamefully were they treated at Philippi, 1 Thess. ii. 2. But so far were they from being dispirited, that they despised the shame, yea, rejoiced in it. Though their feet were fast in the stocks, and their backs furrowed with the lash, they sang praises to their God at midnight: and they sang aloud, for the prisoners heard them. Heaven saw their fervent devotion, and testified applause. Suddenly there was a great earthquake, the foundations of the prison were shaken, its doors thrown open, and every one's bands were loosed.

The jailor awaking, and seeing the doors so lately bolted, standing open, draws his sword, intending to be his own executioner, and thereby to evade the vengeance which he knew would soon overtake him for letting the prisoners go: for he thought they had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then calling for a light, he sprang in, and came trembling, and fell down before Paul and Silas. He dreads the holy prisoners, and is ready to kiss the feet he so lately put in the stocks. He feels a fearful earthquake of the soul, and terror sounds aloud in its every corner. His prisoners he brings forth, stung with anguish at the thought of his cruelty towards them; and propounds the interesting question, Sirs, what must

I do to be saved? It would seem that he had already heard that they were the servants of the most High God, who shewed unto men the way of salvation, verse 17. and that they were indeed so, he had just now seen attested by the broad seal of Heaven in the earthquake. The apostles rejoicing to find that his conscience was awakened, and that his chief concern turned on the salvation of his soul, readily replied in the words of the text—Believe on the Lord Jesus Christ, and thou shalt be saved. They are not slow to preach to him who had a few hours ago so cruelly persecuted them. Seeing him a wounded sinner, they readily present the balm of their Master's blood, telling him he had nothing to do but to apply it, in order to be saved from sin and wrath.

What must I do? says the trembling jailor.

Believe in the Lord Jesus Christ, say Paul and Silas.

What must I do to be saved? is the great question.

Believe in the Lord Jesus Christ, and thou shalt be saved, is the apostolic answer.

The great doctrine obviously deducible from the text is this,

It is the duty of sinners to believe in Christ for salvation.

In handling of which I purpose, as a gracious God may be pleased to assist,

I. To shew what it is to believe in Christ for salvation.

II. Remove some difficulties attending our doctrine.

III. Shew what that salvation is for which sinners believe in him.

IV. and Lastly, Apply the subject.

I return to the first of these, viz. To shew what it is to believe in Christ for salvation. And in the

1st place. You will please observe three things in our text, the act, the object, and the end or effect of that act. The act, "believe." The object, "on the Lord Jesus Christ." The end or effect, "and thou shalt be saved." In the act, the agent must have a view to the end: The sinner to the salvation of his soul as the end of his faith, 1 Pet. i. 9. Salvation was the great end the poor jailor had in his eye, and accordingly his question was, What shall I do TO BE SAVED? The apostles are far from condemning his end as too low, or selfish. They knew it was good in itself, and that he as yet could act from no higher motive. They direct him what to do that he might obtain his end. And hence they point out Christ to him, bidding him believe on him, viz. for that which he wanted, salvation to his sinful soul. This must be granted, else the answer would not be proper to the question. His question was, "What must I do to be saved?" *i. e.* What must I do for salvation? Therefore the meaning of the answer must be, Believe on the Lord Jesus Christ for salvation: believe on him for it, and thou shalt not be disappointed: thou shalt be saved. Thus it appears,

2dly. That faith in Jesus Christ is a trusting in him for our salvation; or as it is expressed in the 11th verse of the preceding chapter, a believing, that through the grace of the Lord Jesus Christ, we shall be saved. To believe in Jesus Christ is to believe that he will save us, or that we shall be saved by him. Thus it is a persuasion, as the original word undeniably signifies, and being a persuasion not simply of a truth, but but of a truth good for us, it is a trusting: a trusting in Christ for salvation. This important doctrine I shall establish and illustrate by some arguments, to which I request your earnest attention.

1st. To believe that we shall be saved by Christ is faith in him: It is faith, and nothing else. Faith whether human or divine is universally acknowledged to be founded on a testimony, and thus it is distinct from

knowledge, and still more so from opinion. In the one of these we usually say, I know such a thing to be true; in the other, I think it is true: but in faith, we say, I believe such a thing to be true, I believe it on the testimony of another. Human faith rests upon testimony concerning a thing as either already done, or to be done. If already done, the testimony concerning it is an assertion of a fact. If not yet done, but to be so, the testimony is either a promise of something good, or a threatening of some evil. If the promise be believed, there is a motion of the heart towards the good promised: If the threatening, there is an aversion of heart to the evil. If neither be believed, the good and evil are despised as mere chimeras. The promise or the threat is always made by some person or persons: and according to the person's power and veracity his testimony is to be believed, or not. If he cannot perform his word, though willing, his testimony is not to be trusted. If able, but not faithful, his testimony is as little to be relied on. Of such a one we use to say, we can put no trust, we can have no faith, in him. The application of these things to our purpose is obvious. In divine faith we believe, on the footing of the divine testimony, things past and things to come, particularly that we ourselves shall be saved by Jesus Christ. Thus faith is the substance of things hoped for, the evidence of things not seen, Heb. xi. 1. It is the substance of things hoped for, inasmuch as we believe that we shall in due time be put in the possession of them. It is the evidence of things not seen, inasmuch as thereby we are as fully persuaded of all the unseen things mentioned in scripture, as if we saw them with our eyes. In this sense, faith makes future things present, and unseen things evident. In human faith our trusting a person for a thing, is a believing he will do that thing for us. And in divine faith our trusting Christ for our salvation, is a believing that he will save us. And this believing is not simply a persuasion of the thing as true, but also a relish of it as good. It is as impossible not to relish

what we believe to be good, as not to be persuaded of what we believe to be true; though yet the belief and the persuasion of the truth are precisely the same; whereas the relish of the good rather arises from the belief that it is good.

2dly. To believe that we shall be saved by Christ necessarily includes a belief of all Scripture truth, particularly of the great mysteries of the gospel. As he that offends in one point of the law is guilty of all, as contemning that authority on which the whole of the law depends, so he who believeth one truth because God has said it, will for the same reason believe all. Thus he who believes that Christ will save him, must of necessity believe that he is lost by nature, that God sent his Son to save sinners, that he became a man, and died as a sacrifice, that he is risen, that he reigns at God's right hand, and that he will come again. All these are as plainly testified as that great truth, "Whosoever believeth in the Son shall not perish, but have everlasting life," John iii. 16. As the convinced and quickened sinner believes his own salvation on the footing of the testimony, so does he every other divine truth. To believe one's own salvation by grace, and at the same time to reject any fundamental doctrine, is impossible. For that light of life whereby he is enabled to do the one, will keep him from the other.

That faith which embraces the one, will not, cannot reject the other. Hence the wonderful harmony among all true believers in the great substantials of doctrine. And wherein they differ, it is not in believing the whole of the divine testimony, but in taking up the true meaning of this or that part of it. Hence also it is, that believing one principal part of the divine testimony is frequently put for believing on Christ. Thus the eunuch in believing the divinity of Christ, must be understood as also believing in him for his salvation, Acts viii. 37. Exclude this, and his confession would be no more than that of the devils themselves, Matt. viii. 29. Mark i. 24. v. 7. Luke v. 34. viii. 28. So in Rom. x. 9. salvation is promised to him who be-

lieveth and confesseth Christ's resurrection from the dead, *i. e.* who believes in him thus raised, who believes unto his righteousness, who trusts in it, verse 10. This believing is not a simple belief of his resurrection, but a believing on him, verse 11th: not only a believing that he is risen, but a believing upon him as risen for our justification. Every spirit that confesseth Jesus Christ, who has come in the flesh, is of God, 1 John iv. 2. Whosoever believeth that Jesus is the Christ, is born of God, chap. v. 1. The simple belief and confession of these truths is not a sign of regeneration, unless accompanied with a cordial trust in Christ alone for salvation. For devils believe them, and have also confessed them. But here lies the difference, they believe and tremble at these truths as destructive to them; whereas the convinced and the quickened sinner believes them and rejoices in them, as truths on which hang all his happiness.

3dly. To believe that we shall be saved by Christ agrees to the scripture idea of faith, as described in a vast variety of passages. Faith is held out under a great many metaphors. But there is not one of these metaphorical descriptions which may not be easily resolved into this plain definition, viz. That faith in Christ, is to believe that we shall be saved by him. Thus coming, John vi. 35. running, Cant i. 4. Isa. lv. 5. and fleeing to Christ, Heb. vi. 18. what else can they be but believing that he will save us? Believing it on his own word, where can we come to him but in that word? And is not the crediting it, just a closing with, a coming to him in it? While we do not believe it, what is that but keeping at a distance from it, and consequently from him who is in it? Fleeing to him for refuge, what else is it, but under a sense of danger trusting in him for safety? What is looking to him, Isa. xlv. 22. but trusting or believing in him for salvation. What can be meant by casting our burden on him, Psalm lv. 22. but under a deep sense of guilt and danger, trusting to him for deliverance from both? Cleaving to him, Acts xi. 23. is expressive of the soul's resolute trusting in him, re-

fusing to let him go, or to be thrust away. Putting *him* on, Rom. xiii. 14. Gal. iii. 27. speaks the soul's trusting to him for ornament and defence, under a sense of its naked and defenceless state. Eating his flesh and drinking his blood, John vi. 53. speaks the pleasure the soul finds in trusting, and the close union betwixt the believing sinner and the Saviour. Hunger and thirst, Matt. v. 6. signify the believer's ardent desire after that Saviour in whom he trusts. Receiving Christ is nothing else but a believing on his name, John i. 12. as receiving a word is the believing that it is true, Matt. xi. 14. Leaning, staying, resting, on him, Cant. viii. 5. Isa. l. 10. 2 Chron. xiv. 11. Psalm xxxvii. 7. cannot possibly be any other thing than a trusting in him for his salvation. And hence they are used as synonymous with the word trust, Isa. xxvi. 3. l. 10. Psalm xxxvii, 3, 7. A resting on one's word is a trusting that he will do as he hath said. These appropriating *Mys*, my God, my Lord, and other similar expressions, so often occurring, speak this belief. For in calling the Lord our God, we express our belief that he will do the part of a God to us.

Therefore all the scripture definitions of faith agree in this, that we trust in Christ for salvation, Eph. i. 12, 13. or which is the same thing, that we believe we shall be saved by him.

4thly. To believe that we shall be saved by Christ is building on the foundation which God has laid. That foundation lies in the word. There it is laid firm and broad. So broad that all mankind sinners without exception may build upon it, and so firm, that they may build without fear of losing their labour, John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. This *whosoever* is an ample warrant for us, for every one of us, to believe in the Son for everlasting life. For if whosoever believeth in him shall not perish, but have everlasting life, then surely if we believe in him, we shall not perish. And in believing in him, we be-

lieve that we shall not perish, but have everlasting life. Few, if any, will adventure to say, that building on this foundation, is to believe that we shall be saved, if we believe. I much question if Judas himself doubted of that. At any rate such a believing is only the outer court through which we pass into the inner chamber of true faith. It is only that without which we cannot believe in Christ, not that by which we believe in him. Divine faith is just believing the divine testimony. And what that is, we learn from 1 John v. 11. This is the testimony, that God hath given us eternal life: and that this life is in his Son. Of these two parts the testimony consists. And he who does not believe, makes God a liar, verse 10. This unbelief, this giving God the lie, does not consist in not believing that God has given in possession, or will give, eternal life to elect sinners; for devils themselves believe that: but it consists in not believing either that God has given us eternal life already in respect of offer; or ever will give it us in respect of possession. Till we believe this, we do not set to our seal that God is true, John iii. 33. true in the testimony which he hath given. But by believing it we do, inasmuch as we believe that God hath given unto us, even to us, eternal life by way of grant, and will give it us in possession. And this believing that he will give it us, is that whereby we begin actively to be possessed of it: for thereby we meet God in his testimony. While he says, Believe, and eternal life is yours; our hearts echo back, We believe, amen, be it ours, and ours it shall be. That the giving mentioned, 1 John v. 11. is not to be understood of the elect only, but of mankind sinners, is evident not only from what has been already observed, but also from this, that a gift to the elect only, does not warrant any other to take it, nay, not themselves, till they know their election. A gift made to certain select men, can never be a foundation or warrant for ALL men to

accept and take it *. Therefore that the building may suit the foundation, that our faith may answer to the divine testimony, each of us must believe that God hath given unto us eternal life, and that that life is in his Son. That is, we must believe that there is life in the Son for us, which is nothing else but believing that we shall be saved by him.

5thly. No less than this persuasion can amount to saving faith. A persuasion that Christ is able and willing to save others, particularly the elect, is not saving faith as we have already seen, for devils and the desperate raise no doubt on that head. We may believe that one is able and willing to give a certain favour to others, while we do not believe he will give it to us: therefore it is not enough that we believe Christ is able to save us. Indeed without the belief of his ability, we cannot believe in him for salvation. Unless we believe that he is able to save us, we cannot possibly believe that we shall be saved by him. His ability lies as at the foundation of all, he is mighty to save. But the belief of his power must be joined with that of his will. We must believe that he is able and willing to save us, even us. And if we believe both, then we certainly believe that we shall be saved by him. This cannot be denied. In believing that he is able to save us, we are persuaded that no obstacle can be too hard for him to surmount, that neither earth, nor hell, nay, nor worlds of guilt, can hinder him. In believing that he is willing to save us, as willing as able, we are persuaded that he will make bare his arm in our behalf, that as nothing without him can hinder him to save us, nothing within him will. If we believe that he is willing to save us, what else is this but to believe that he will save us? To believe that he is willing to save us, and yet that he will not save us, is a flat contradiction. We may be persuaded that a man like ourselves is willing to do us a favour, and yet that we shall never be the bet-

* Boston.

ter, because he cannot do what he would. But who can resist the Saviour's will? who can stay his hand?

6thly. A belief that we shall be saved through the grace of the Lord Jesus Christ, is the only medium betwixt cold assent and good works, and therefore is saving faith. In describing faith, men have run into two very opposite extremes: some making it nothing but a naked assent to the truth of the gospel, others confounding it with works. The one have sat down as on this side of it, the other gone beyond it, mistaking the daughters for the mother, the necessary fruits of faith for faith itself. An assent to the gospel as true, is nothing more than devils and many wicked men are possessed of, while neither have any relish of it, but a fixed aversion to it. Works, such as are truly good, are not faith, but the native effects of faith. That works of new obedience are not faith itself, might be proven at great length were it proper. If they were to be so understood, it natively follows, that the apostle in opposing faith to works in the matter of justification, would be opposing only one kind of works to another, viz. evangelical to legal, works of the gospel to works of the law; and thus all that he has so laboriously proven in his espistles to the Romans and Galatians, would be only this, that men are justified not by works of perfect obedience, but by a sincere, though imperfect obedience: that is by one kind of works, though not by another. But who sees not the absurdity of this? Faith and works differ in their specific nature, as the believing a truth, and the doing a deed. Hence also it is evident that a purpose, a promise, or consent to obey Christ's royal law in all things to the utmost of our power, is not saving faith. All these, though our indispensable duty, and necessarily accompanying true faith, are not faith itself. In them we do not believe any thing, but purpose, promise, or consent to do something: In them we do not believe what Christ will do for us, but purpose, promise, or consent, what we by his grace will do for him. Thus they belong to repentance not to faith, accord-

ing to our Shorter Catechism, and so cannot enter into our justification before God. A belief, therefore, that we shall be saved by grace, is the golden medium betwixt the dangerous extremes into which so many have run. It is not that cold assent which may be found in the natural man, who has no relish for the great salvation, and therefore shall never enjoy it. Neither is it doing any thing either in purpose or in practice that we may obtain salvation, absolutely necessary as these are, but a believing that we shall be saved by grace. To make faith a doing either in design or in fact is to confound it with works, and to obscure the grace, the free grace of God in our justification. So far as works enter into, or have influence upon, our justification, so far is grace, precious grace, excluded. Though I cannot purchase the king's pardon together with an estate of 10,000 pounds per annum, yet if I give him an hundred pence that he may give me these, they are no more free, though exceeding cheap. As far as that petty sum goes, so far is the royal bounty obscured. Cold assent is no proper mean to justification: works obscure grace in obtaining justification. When I do not believe in a man for a thing, when I do not trust that he will do it for me, my heart must be turned away from him. When I give him something, or do something, however small, that he may do some great thing for me, boasting on my part is not altogether excluded. Yea, though he should give me of his own money to purchase an estate from himself, that estate, though materially a gift, would be formally a purchase. But when he promises me great things, requiring only that I believe him faithful, that I believe he will do as he has said, O! how bounty, pure bounty shines! And in that case, my believing that he will do these great things for me, is the sure, the gracious mean to receive or obtain them. The application of this to our subject is easy. The inheritance is of faith, that it might be by grace; to the end the promise might be sure to all the seed, Rom. iv. 16.

7thly. That saving faith is to believe we shall be ed by Christ, appears from its opposite. For if it be despair, this must be faith, as it cannot be de- d that they are opposites. Let me ask, what is des- ir? nothing else, surely, but a believing that Christ ll not save us, or a not believing that he will save . And if this be rank unbelief, then it must be true th to believe that he will indeed save us. Suppose two n both deeply convinced of sin, the one, however de- essed with a sense of his guilt, says, from the bottom his heart, " I believe I shall be saved by the grace the Lord Jesus Christ. I believe he will cast all my ountainous sins into the depths of the sea, he will sh me whiter than the snow, and make me more an a conqueror. I shall overcome by the blood of e Lamb." But the other cries out, " I shall never saved by Christ. Save whom he will, he will never ve me. I must perish, I must perish for ever." rely I need not ask who of these is the believer, and o the unbeliever. It will not be said, I hope, that e first speaks in a presumptuous strain, as it cannot denied that the last speaks the language of black spair. I make no doubt but the one shall indeed saved, and as little that the other must perish, if he ide in that his unbelief. Agreeably to the invariable le of God's procedure, according to your faith, be it to you. It is the part of Cain the cursed, to say, Mine iniquity is greater than to be forgiven." The thful use a very different style, " Iniquities prevail ainst me: as for our transgressions, thou shalt purge em away," Psalm lxv. 3. God promised the land of naan to the Israelites, it was their duty to believe e promise, and in the strength of him who had pro- ised, to go in the face of all opposition to take pos- ssion of it. Accordingly Caleb trusting in the Lord, id to the people, let us go up at once, and possess it, r we are well able to overcome it. No, say the arful spies, we are not able, Num. xiii. 30, 31. And it fared with them, these unbelievers never set foot the land of promise, but died by the plague, where-

as Caleb was brought into it, chap. xiv. 24, 37. In like manner, faith will tell us, that weak and worthless as we are of ourselves, yet in Christ we shall be well able to overcome our enemies, and shall enter into heaven, while unbelief will suggest the very contrary.

8thly. If we deny that faith consists in believing we shall be saved by Jesus Christ, we make wide steps to the Popish camp. He must be a stranger in our Israel, who does not know what warm disputes have been betwixt the Protestant churches and Papists on this head. The latter obstinately denying that the promise of special mercy is the object of justifying faith, and the former as bravely maintaining that it is. The Papists contend earnestly for doubting, and they know well why. For it being removed, and the assurance of faith in the gospel promise introduced into its room, their market is marred; their gain by indulgences, masses, pilgrimages, &c. is gone, and the fire of purgatory extinguished*. With them, poor sinners must never be sure of heaven—Special mercy is forbidden fruit—A general and a doubtful faith is all to which they can aspire—Their life, their eternal life, must still hang in doubt before them—they must fear day and night, and have no assurance of their life and salvation. Now by denying the appropriation of faith, by denying that faith consists in believing that we shall have life and salvation by Christ Jesus, what do we but symbolize with Papists, robbing God of his glory, and poor sinners of their comfort? Nothing should be granted to the common enemy without necessity, the shadow of which there is not here. It is matter of mourning, indeed, to see our fearful going backward in many instances, particularly in the great doctrine of justification by faith. The appropriating act of faith, whereby we apply Christ and his benefits to ourselves, is much fallen out of our fashionable divinity, and is in hazard of being excluded, never to return. It is grown almost quite out of ken both with ministers and

* Boston.

people, and we are generally taught not to assure ourselves of life and salvation in believing: it is much if we are allowed to do it after. What a pity is it that many, who are otherwise fervent in spirit, and mighty in the scriptures like Apollos, are not like him too, taught the way of God more perfectly! Acts xviii. 26.

9thly. If to believe that we shall be saved by the grace of the Lord Jesus Christ, be trusting in him for salvation, then it is certainly saving faith. But the former is true, and therefore the latter. Here we have two things to prove, viz. That believing we shall be saved by Christ is just the same with trusting in him for salvation, and that such trusting is nothing else but true saving faith. As to the first it is almost self-evident, I think, to every attentive person. For what else is my trusting a person, upon his word, for a thing, but a belief or persuasion that he will do that thing for me? And as believing we shall be saved by Christ, is evidently the same with trusting in him for salvation, it is equally evident that such a trust is nothing different from true faith. According to holy scripture, trusting in a thing, is the same with believing in it. Wilt thou trust in him? viz. in the unicorn, Job. xxxix. 11. Wilt thou believe in him? verse 12. I read, *in* him, according to the sacred original. This is still further evident from Psalm lxxviii. 22. They believed not in God: and trusted not in his salvation. According to the manner of the Hebrews, the last phrase is synonymous with the first: not trusting, the same with not believing. And if so, then trusting can be no other thing than believing: and believing in Christ must be trusting in, or for his salvation. In the Old Testament we read upwards of eighty times of trusting in the Lord, and in the New, upwards of ten times. And in all of them it is obviously the same with believing in him for salvation either temporal or eternal, according to the sense of the several passages, Eph. i. 12, 13. Few, or none, I think, will deny that to trust in Christ for salvation, is the same as to believe in him.

It is remarkable, that though Mr. Baxter had made the marriage-consent to Christ as King and Lord, the formal act of justifying faith, as being an epitome of all gospel obedience, including and binding to all the duties of the married state, and so giving right to all the privileges, yet after all, he renounced this dangerous doctrine, and had the humility to tell the world so much. I formerly believed, says he, the formal nature of faith to lie in "Consent; but now I recant "it: I believe it lies in Trust; this makes the Right "to lie in the Object: for it is, I depend on Christ "as the matter or merit of my pardon, my Life, my "Crown, my Glory."

10thly. That believing in Christ, is the same with believing that we shall be saved by him, appears from this, that if such as believe in him were not saved at last, they would be ashamed and confounded: ashamed of their belief, and confounded at their disappointment. But how could they be either, if in believing, they did not trust that they should be saved? Certain it is that when we trust a person's word for any thing, if the party trusted fails, in that case we are ashamed, as having put our confidence in one who did not deserve it. "God is not ashamed to be called the God of his people, because he hath prepared for them a city," Heb. xi. 16. Which intimates that he would be ashamed to acknowledge that relation if he had not prepared a city. In like manner, the promise expressly bearing that whosoever believeth on Christ shall not be ashamed, Rom. x. 11. or confounded, 1 Pet. ii. 6. fairly implies, that that would be the event if they were not saved, and therefore that in believing they do trust in him for something, or believe that he will do something for them, and what else can that possibly be, but that he will save them? Salvation, their own salvation, is that thing which they have committed unto him against the great day. And if he did not keep it safely for them, and give it to them at that day, truly their faces would be covered

with shame, they would be confounded before all their enemies.

11thly. To believe that we shall be saved by the grace of the Lord Jesus Christ, is nothing else but the particular application of the gospel offer to ourselves, and therefore is true faith. It is undeniable, that as our faith is solely founded on that offer, so it must bear proportion to it. As Christ is offered, so we must believe, 1 Cor. xv. 11. so we preach, and so ye believed. There are three great qualities of the gospel offer which we must ever have in our eye, and to which we must give our unfeigned amen, viz. its freedom, its usefulness, and its particularity. Christ is offered freely, fully, and particularly to us. As we must not think to give any thing by way of price for him, or that we can want any thing in him, so we must take him particularly to ourselves. To do the first, would be to buy him, to do the second, would be to divide him, and not to do the third, would be answering a particular offer with a general faith. It is not sufficient that I believe Christ is offered to mankind-sinners: devils themselves believe that. I must believe that he is offered particularly to ME, even to ME. This being a truth, I must have the belief of the truth. As the law-command obliges me to obey, though I be not expressly named; so the gospel offer warrants me to believe, though I be not particularly named in it. The promise of the one is as extensive, where it is known, as the command of the other. I say, the gospel offer, or promise, taking these for one and the same; for though every promise is not an offer (*e. g.* that of the new heart) yet every offer is a promise. The gospel offereth Christ as a Saviour unto all, therefore we are bound to receive him as our Saviour in particular. If he were offered to some only, none but these some could warrantably receive him, and therefore we behoved to know that we were of that select number, before we could take him, or rely upon him as our Saviour. But who sees not that to abridge the gospel offer, is to raze the foundation

of faith? For except the offer be general, the application of it cannot be particular. Unless I see that a Saviour is offered to ME, even unto ME, I cannot warrantably receive him to myself. As the law-command obliges all without exception to obey, though none either can, or will do that, till they be renewed in the spirit of their mind; so the gospel offer warrants all without exception to receive, rest, or rely on Christ for their salvation, though none either can or will do that, till they be convinced and quickened. Christ is offered that he may be received, as meat is set before us that we may eat, and therefore till we receive him, we do not answer the end of the offer. And as I am an individual among the many to whom he is offered, I must receive and apply him to myself, even to myself, or otherwise perish. Now wherein consists this particular application of an offered Christ? Why? He being offered as a Saviour to ME, I take him as such; I take him as MY Saviour, even MINE. And to take him for my Saviour, what is that, but to believe that he will save me? So in common speech, to take a man for a thing, is to believe that he will do that thing, as taking a man's bond for a sum of money, is believing that he will pay that sum.

12thly. To believe that we shall be saved by the grace of the Lord Jesus Christ, cannot but produce the effects of true faith, and therefore it must be faith itself. It will be granted, I suppose, that the efficacy of faith is such that nothing can produce its effects but itself: that it is not here as in nature, where the same effects are often produced by different causes.

The great effects produced by faith are chiefly three, viz. sanctification, consolation, and support. For the first, see Acts xv. 9. Gal. v. 6. Jude 20. For the second, Rom. v. 12. 1 Pet. i. 8. And for the third, Isa. xxviii. 16. l. 10. Job xiii. 15. compare Matt. xxvii. 46.

Now let us see how natively and necessarily a belief that we shall be saved by grace, produceth these blessed effects. And in the

1st. Place. Such a belief cannot but issue in sanctification. If we believe that Christ will save us, we cannot but love him, and love to his person will inspire us with ardour to do his will. In proportion as we believe, we will love; and as we love, we will obey. If the first be weak, the second and the third will be so too. If we believe the love of God, the love that he hath to us, 1 John iv. 16. John iii. 16. that will draw out ours toward him. Let me ask, Can a sinner believe that he shall be saved by Christ, and at the same time have NO love to him? Or can he have ANY love to Christ, while he does not believe that he shall be saved by him? For my own part, I am satisfied that neither of these can be. And can a poor sinner love a Saviour, and not delight to do his will? No, he cannot. "This is the love of God," *i. e.* this is love to God, "that we keep his commandments," 1 John v. 3. Love is the fulfilling of the law, and faith begetteth love. Love is to obedience, what wings are to the eagle, or sails to a ship. If we love, we cannot but obey the beloved Jesus. Add to this, that the belief that we shall be saved by him, is not a belief that we shall be saved from wrath only, but also that according to his name, he will save us from our sins: not merely from their guilt, but also from their power, and at last from their very being. Thus we trust in him for his whole salvation: for its beginning and progress in this life, and for its perfection in that which is to come. Trusting in him for sanctification, as well as for justification, we cannot but be sanctified by such a trust: as he cannot fail them that trust in him. To suppose a soul trusting in him for sanctification, and still to remain unsanctified, would be to charge him with unfaithfulness. While others would work all out of themselves; believers draw all their holiness from Christ, as the golden bowl in Zechariah's vision had the oil from the two olive trees by means of the two golden pipes, Zech. iv. 12. As it could not be empty, till the trees were drained, or the pipes of communication stopped; so a soul believing in Christ

must be holy in proportion to his faith. The more faith the more holiness, and the less faith, the less holiness.

2dly. Believing that we shall be saved by the grace of the Lord Jesus Christ cannot but produce consolation. As there can be no true joy without such a belief, there cannot but be joy attending it. Can a poor sinner, convinced of sin and misery, believe that through Christ he shall be saved from both, and not rejoice in believing? Impossible. The poor jailor is a striking proof of this. In the verse but one before my text, ye see him trembling: in the verse but two after it, ye see him rejoicing. And how did he rejoice? what was the cause of such a sudden transition? why, he rejoiced, believing in God. So Peter writes to believers, 1st Ep. i. 8. "Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Joy thus interwoven with, or springing from faith, is called the joy of faith, Phil. i. 25. And hence it is made a distinguishing character of a true believer, chap. iii. 3. We are the circumcision which rejoice in Christ Jesus.

If ever a poor sinner be filled with joy and peace, it must be in believing, Rom. xv. 13. Not simply in believing that Christ is able and willing to save sinners, but able and willing to save him, even him. And here, as in the case of holiness, in whatever proportion we believe that we shall be saved by grace; our comfort, joy, and peace shall be in the same proportion. If that be strong, these shall be high; but if weak, they must be low: the effects always bearing proportion to the cause. However men may quibble, it is a precious gospel truth, that they who have believed do enter into REST, Heb. iv. 3. If I rest upon Christ alone for my salvation, I cannot but find a blessed rest in him: and that in proportion to the act of resting. This cannot be denied unless one assert that a resting act may be followed with a restless life: which would be absurd. If a poor soul in

resting upon Christ alone for salvation, find no rest in him, I would challenge men and angels to tell me how it may? and if the Bible be true, they must all be mute. I grant that the act of resting upon Christ is subject to very different degrees, and according to these will be the rest which we experience. Nay, the actings of faith may be greatly intermitted, and the poor soul, tossed as in a tempestuous ocean, may, in its own apprehensions be ready to perish. The black waves of temptations, doubts and fears, may rise to a terrible height, and roar dreadfully around it. That faith which was once like a cable rope, may be brought to its last thread, but it shall not be broken! And after all, the believer is tossed, only like a ship at anchor. Having by faith cast anchor within the vail, Heb. vi. 19. he can no more be tossed as a wave of the sea. Which suggests

The Third precious effect of believing that we shall be saved by grace, and that is, Support. Long as we trust in Christ for his salvation, we are not without support. When evidences are all obscured, when the destroyer has torn them from us, having caught us in his snare, still the foundation of faith remains the same. Though we can see no traces of a work within us, yet we can see a word without us, even the word of faith, warranting all to trust in Christ for their salvation. And O! what a firm support this! Even when we walk in darkness, and have no light, we may still trust in the name of the Lord, and stay upon our God. Now believing that we shall be saved by him, is nothing else but trusting in him, or staying on him. While we do so, all hope that we shall be saved is never taken away. For a poor sinner, harrassed with the temptations of the wicked one, still to believe that he shall be saved by the grace of the Lord Jesus Christ, what else is this but to hold fast his confidence, and not to cast it away? Heb. iii. 6, 14. x. 35. Such a supporting thing is this faith, that the man who has it bears up under the frowns and hidings of a holy God. See Job's heroism in the faith, chap. xiii. 15. Though God slay me, yet

will I trust in him. Trust in him for what? when life itself is gone! Why, for something to be given when life is taken away, viz. for salvation, (which by the by is an irrefragable proof that Job believed the life everlasting) compare verse 16. He also shall be my salvation, *i. e.* Though he slay me, yet will I trust in him, that he shall be my salvation. I will trust in him that he will save me. What a support this in slippery places! It makes the man to ride out every storm.

Lastly. To shew that in this our definition of faith we have not affected novelty, but have kept the good old way, we shall adduce the testimonies of a few martyrs, ministers, and churches.

Peter Brulie, burnt at Tournay, anno 1545, when he was sent for out of prison to be examined, the Friars interrogated him before the Magistrate, "How "it is that faith bringeth unto us salvation?" He answered, "Faith bringeth unto us salvation when we "trust unto God's promises, and believe stedfastly, that "for Christ his Son's sake our sins are forgiven us *."

Mr Patrick Hamilton, burnt at St. Andrew's about the year 1527, saith, "Faith is a sureness: Faith is "a sure confidence of things which are hoped for, and "a certainty of things which are not seen. The faith "of Christ is to believe in him, that is to believe in his "word, and to believe that he will help thee in all "thy need, and deliver thee from all evil †."

Our famous Scots apostle, Mr Knox, in order to discover the root of faith, asketh, "Believest thou that "Christ is *able* to deliver thy soul, and that he *will* do "the same, according to his promise ‡."

Mr. John Craig, in his Catechism, approven by the General Assembly of the Church of Scotland in the year 1592, having asked Quest. 22d. "What is faith in Christ?" Answereth, "A sure persuasion that he is the "only Saviour of the world, but ours in special, who "believe in him §."

* Boston's Notes on the Marrow, page (Mihi) 162. † Knox's Hist. p. 11.
‡ Knox's Hist. page (Mihi) 577. § Collection of Confessions, page (Mihi) 100

Mr. James Melvil, in his Catechism published in the year 1598, asks, "What is thy faith?" and gives for answer, "My sure belief that God both may and wil- "save me in the blood of Jesus Christ, because he is all "mighty, and has promised so to do *."

Mr. John Davidson in his Catechism published anno 1602, asketh, "What is faith?" and answereth, "It is an hearty assurance, that our sins are freely "forgiven us in Christ †."

Mr. John Rogers of Dedham, so noted for orthodoxy, holiness, and success in his ministry, describes faith thus, "A particular persuasion of my heart, that "Christ Jesus is mine, and that I shall have life and sal- "vation by his means; that whatsoever Christ did for "the redemption of mankind, he did it for me ‡."

Dr. Owen tells us in his Catechism, that "Faith is "a gracious resting upon the free promises of God in "Jesus Christ for mercy, with a firm persuasion of "heart, that God is a reconciled Father to us in the "Son of his love."

Marshall on Sanctification (a book so precious to holy Hervey, that he declared, if he had been banished to an island, and allowed no more books besides his Bible but two, it should have been the one of them) says, "We "must get some assurance of our salvation, in that "very faith whereby Christ himself is received into "our hearts: therefore we must endeavour to believe "on Christ confidently, persuading and assuring our- "selves, in the act of believing, that God freely giv- "eth to us an interest in Christ and his salvation, ac- "cording to his gracious promise ||."

Boston in his View of the Covenant of Grace, (a book of which I would say, as Hervey of Marshall) teaches the same doctrine §. "The trust of faith, says he, im- "ports an affiance, confidence, or trust on Christ and "his righteousness, that he will save us from sin and

* Boston's Notes on the Marrow, p. 166. † Bost. ubi supra, page 168.
‡ Answers to the Commiss. Queries, p. 50. || Direct. 10th page (mihi) 117.
§ Head 6th, Sect. 4th. page (mihi) 321, 322.

" wrath, according to his promise set before us in the " gospel. Whosoever trusts in a person for any thing, " hath a persuasion of the same degree of firmness " with the trust, that that person will do that thing for " him. He that believeth on Jesus Christ for salvation, " doth trust that he will save him."

From these testimonies it is evident that we teach no novel doctrine in saying, that to believe on Christ for salvation, is to believe that we shall be saved by him. But from the testimonies of individuals let us go on to those of Churches in their public Confessions and Catechisms.

The Catechism of the Reformed Church of France, bound up with the French Bible *, speaks to this purpose. " Since we know the foundation upon " which faith is grounded, cannot we easily from " thence conclude what true faith is? Yes, namely, " that it is a sure and certain knowledge of the love " which God hath to us, according as he declares him- " self in his gospel, our Father and our Saviour by " means of Jesus Christ." Similar to this, is the last Question of their Shorter Catechism. *Minister*, " And " how can we have this faith?" *Child*, " We have it " by the Holy Spirit who dwells in our hearts, and " makes us sure of the promises of God which are " made to us in the gospel."

The Palatine Catechism used by the Reformed Churches of the Netherlands, and bound up with the Dutch Bible, bears witness to this doctrine. For Quest. 21st. It asks " What is sincere faith?" and returns for answer, " A sincere faith is not only a sure under- " standing or knowledge; whereby I hold all that for " true which God hath revealed to us in his word, but " also a sure trust, which the Holy Ghost worketh in " my heart by the gospel, that forgiveness of sins, ever- " lasting righteousness and salvation is given of God, " not only to others, but also *to me*, from pure grace " only, for the sake of Christ's merit."

* Dimanche 18th.

In the brief Compend of Religion following the Palatine Catechism, as our Shorter does the Larger, It is asked, Quest. 19th. "What is a sincere faith?" to which is answered, "It is a sure knowledge of God, and his "promises revealed to us in the gospel, and a hearty "trust that all my sins are forgiven me for Christ's "sake."

In the Articles of Religion agreed upon in the Convocation at Dublin, anno 1615, No. 37th. They say, "By justifying faith we understand not only a per-"suasion of the truth of God's word in general, but "also a particular application of the gracious promises "of the gospel to the comfort of our own souls, hav-"ing an earnest *trust* and *confidence* in God, that he "will be merciful to us for his only Son's sake *."

But let us return from foreign churches to our own, the Church of Scotland. In her old Confession, chap. 3d. she says, "The Holy Ghost worketh in the hearts "of the elect of God an assured faith in the promise "of God, revealed to us in his word; by which faith "we apprehend Christ Jesus, with the graces and be-"nefits promised in him." In the National Covenant, subscribed annis 1580 and 1581, she declares her detestation and abhorrence of the Roman Antichrist's general and doubtful faith. In which words there is an eye to that definition of faith which had been given about twenty years before, in the Council of Trent: where also a curse was pronounced on the man who should say, "That justifying faith is nothing else but "a confidence of the mercy of God, pardoning sins "for Christ's sake." Our church detesting the general and doubtful faith, thereby intimates that her own is a particular and a certain faith, viz. a person trusting assuredly for his own salvation.

The same sentiment appears in the Westminster Confession and Catechisms adopted by this Church annis 1647 and 1648. There faith is described as that whereby we accept, receive, and rest upon Christ alone for jus-

* Neal's Hist. of the Puritans, page (mihi) 838.

who is enabled so to believe over the belly of every difficulty. My soul be with him.

Object 2d. If we are warranted to believe that we shall be saved by Christ, then we may fold our hands and sit down. Since certain of the event, we may take our ease as to the means.

Answer. It is hard to say whether this objection exceeds in malignity, or in folly. Faith is not a believing that we shall be saved in any way, whatever we do, or do not. No: It is a believing not that we shall be saved IN our sins, but that we shall be saved FROM them: that we shall be saved by Christ, and therefore in the diligent use of the means appointed by him. It is a believing that we shall obtain the victory by fighting: not without it. Suppose a General haranguing his army before their engagement with some mighty foe, should tell them that they should surely overcome, and therefore not to be afraid; would they not be fools or worse, who on this should throw away their weapons, and abandon themselves to their ease? Would not this be putting an affront upon their leader, and exposing themselves to destruction, as he promised them the victory not without fighting, but by it? While Asa and his army rested on the Lord for victory, in his name they went against the huge Ethiopian host, and obtained it, 2 Chron. xiv. 11—15. Certain it is that the right faith of the victory will excite the believer to activity, and not sink him in indolence. If there be any weight in the objection, it presses the assurance of sense as much as that of faith. And accordingly, all to whom Christ intimated a pardon in the days of his flesh, might from that date, have lived at their ease. But who that believes the Bible would draw such a consequence? Is not the very reverse the truth?

Object. 3d. To make faith consist in believing that we shall be saved by Christ, is to make it consist in

assurance, which nevertheless many of the saints do not attain.

Answer. In answer to this specious objection, let us observe, 1st. The different kinds. 2dly. The different degrees of assurance. As to the first, it is obvious that there are two different kinds of assurance, viz. the assurance of faith, and the assurance of sense. The first kind of assurance is indeed essential to faith, being just faith itself. It cannot be denied that according to the original word, πιστις, in the New Testament, faith signifies a persuasion, viz. a persuasion founded on the divine testimony, a persuasion of its truth and goodness, which is nothing else but to be assured of these. My being persuaded of any thing because another says it, is just my being assured of that thing, viz. as much assured of it, as I am that his word is true. If in his testimony he assure me of it, it must follow, that, in my faith founded on that testimony, I am assured of it. To say that there is assurance given in the testimony, but no assurance in the faith crediting that testimony, would be most absurd. It would be saying in effect, that though God assures me of a thing, yet in my believing, I am not sure of that thing: which is much the same as if one should say, faith is doubting. If we take away all assurance from faith, we leave nothing but the empty name behind. "This notion of assurance or persuasion in faith, is so agreeable to the nature of the thing called believing, and to the style of the holy scripture, that sometimes where the original text reads faith or believing, we read assurance, according to the genuine sense of the original phrase, Acts xvii. 31. Whereof he hath given assurance; (*orig.*) *faith*, as is noted in the margin of our Bibles. Deut. xxviii. 66. Thou shalt have none assurance of thy life; (*orig.*) Thou shalt not believe in thy life*." This assurance in faith is as inseparable from it, as heat from the fire. But it is

* Boston on the Marrow, p. 160.

far otherwise with the assurance of sense. One cannot have faith without having assurance IN it, for (as said Mr. Patrick Hamilton) "It is a sureness:" but he may have, and in fact often has faith, while he is not assured of it, not certain that he hath it. This assurance is not properly believing in Christ, but believing that we have believed in him. It is not a direct act terminating in him, but a reflex, whereby we believe, or are persuaded of the truth of that act. That, as was just now observed, may be without this. He that feareth the Lord may walk in darkness, and have no light, Isa. l. 10. None of that light which is in the reflex act; none of that light whereby he knows that his faith is true and not feigned; the faith of God's elect, and not that which may be found in reprobates. "For though a man cannot but be conscious of an act of his own soul, as to the substance of that act; yet he may be in the dark as to the *specific nature* of it; than which nothing is more ordinary among serious Christians. And thus, as a real saint is conscious of his own heart's moving in affection towards God, yet sometimes doth not assuredly know it to be the true love of God in him, but fears it to be an hypocritical flash of affection; so he may be conscious of his persuasion, and yet doubt if it be the true persuasion of faith, and not that of the hypocrite*." But though the direct act may be without the reflex, yet this cannot possibly be without that. As a thing must be, before I can know its existence; so I must believe, before I can know that I have believed: Christ and his pardon must be mine in possession, before I can know so much. Hence it is that the assurance of sense must, in the order of nature, and time too, follow that assurance which is in faith.

By the one I believe, on the footing of the free promise in Christ, that I shall be saved: by the other I believe on the inward evidence of grace, that that

* Boston ubi. supra.

my faith is true, not hypocritical. The one asketh, What hath God said? The other, What hath God wrought? By that I believe what he hath said to me; by this, what he hath done in me. In that I hear a word, and believe it; in this I see and feel a work, and therefore believe it. By the one I believe that I shall be pardoned, by the other that I am pardoned already. By that I am persuaded that I shall be saved, by this I am persuaded that I am actually in a state of grace and salvation. By that I trust wholly upon the promise for pardon, by this I am assured of pardon as already applied*. "The assurance of faith "has its object and foundation without the man, but "that of sense has them within him. The assurance "of faith looks to Christ in the promise and covenant "of God, and says, This is all my salvation; God "has spoken in his holiness, I will rejoice: But the "assurance of sense looks inward at the works of God, "such as the person's own graces, attainments, ex- "periences and the like. The assurance of faith giv- "ing an evidence to things not seen, can claim an "interest in, and plead a relation to, a hiding and "withdrawing God; Zion said, my Lord hath forgot- "ten me; and the spouse, I opened to my beloved, but "my beloved had withdrawn himself, and was gone. So "he may be a forgetting and withdrawing God to "my feeling, and yet to my faith, my God, and "my Lord still, says holy Rutherford; even as the "wife may believe the angry and forsaking husband, "is still her husband. But on the other hand, the "assurance of sense is the evidence of things seen "and felt. The one says, I take him for mine; the "other says, I feel he is mine. The one says with "the Church, my God (though he cover himself with "a cloud, that my prayer cannot pass through,) yet "will hear me! The other, my God has heard me. "The one says he will bring me forth to the light, "and I shall behold his righteousness; the other,

* Pemble p. 141.

"He hath brought me forth to the light, and I do "behold his righteousness. The one says, though he "should kill me, yet will I trust in him; the other, "he smiles and shines on me, therefore will I love "him and trust in him*."

Thus much as to the different kinds of assurance. Follow its different degrees. And here I would observe as to the assurance which is in faith, 1st. That sometimes it is little, very little; and that especially in its beginning. Though in the progress of the Christian life, it may be like a mighty tree; yet at first it is generally as a grain of mustard seed only. "Or "like a spark amidst the troubled sea of all manner "of corruption and lusts, where the rolling waves "of unbelieving doubts and fears, hellish temptations "and suggestions, and the like, moving on the face "of that depth, are every now and then going over "it; and were there not a divine hand and care en-"gaged for its preservation, would effectually extin-"guish and bury it. What wonder that in such "a case it many times cannot be discerned; yet "will it still hold so much of the exercise of justi-"fying faith, so much persuasion †," or assurance. This lowest degree of assurance is that I apprehend which scripture calls the beginning of our confidence, Heb. iii. 14. 2dly. Sometimes there is much assurance. The Thessalonian converts received the gospel with much assurance, 1 Ep. i. 5. They were not of little, but of great faith. Believers have this much assurance in proportion as they get the victory over their doubts and fears, having good hope through grace, 2 Thess. ii. 16. This is a good degree, and great boldness in the faith, which is in Christ Jesus, 1 Tim. iii. 13. 3dly. Sometimes there

* Answer to Commissioners Queries, p. 71. † Ibid. p. 63.

The Tract to which the Author here refers once and again, is Answers to Queries put by the Commission of the General Assembly of the Church of Scotland, to Messrs. Boston, Erskines, &c. by these Ministers. They contain a most accurate and masterly defence of several leading truths of the gospel, and highly deserve the attention of all, especially students of theology and young ministers.

is full assurance, Col. ii. 2. Heb. vi. 11. and x. 22. Thus Abraham staggered not at the promise of God through unbelief; but was strong in the faith, giving glory to God: and being *fully persuaded* that what he had promised, he was able also to perform, Rom. iv. 20, 21. A place and proof among a thousand, that faith consists in persuasion. Thus the believer is sometimes helped to the exercise of a full assurance that he shall be saved by grace: nothing doubting. When thus sailing as with wind and tide, he doubts no more concerning his own salvation, than he does concerning the Godhead of his Saviour, or any other truth plainly revealed in holy scripture. He as firmly believes that Christ will save him, as he does that he is the Son of God. This full assurance, however, cannot with any propriety be called perfect. It is no more perfect than the other graces of the Spirit. The waters of unbelief are never altogether dried up, though sometimes they make no noise. There is still unbelief in the heart, though borne down by an opposite principle. And this full assurance may, for the trial or correction of the believer, be reduced as to its first, its lowest, degree. He who to-day was an angel of God, may to-morrow cry as an infant in the cradle. The sun of full assurance may go down as at noon. Thus there are various degrees of assurance in the faith of believers. It is neither equal in all, nor perfect in any. In some it is little, in others much, in others full, but perfect in none.

4thly. The assurance one has of his faith is also susceptible of very different degrees. And these, I judge, generally keep pace with the measure of his faith. If it is weak, so is his assurance of it: if strong, his assurance is the same. The reason is, true faith is generally discernable, according to its more or less vigorous acting. If very weak, the man has the greater difficulty in discerning it, and hence the less assurance of its truth: if it be very strong, he can the more easily perceive it, and consequently have the higher assurance that it is true. This, I suppose, will generally be found

the case with believers, except when under the assaults of temptation, or when, for some special reason, their eyes are holden (like the two going to Emmaus, Luke xxiv. 16.) that they may not see Christ dwelling in them. It is not more certain that believers receive the Spirit of God, than that they receive him for this very end, that they may know the things which are freely given to them of God, 1 Cor. ii. 13.

Object. 4th. A fourth objection raised against our doctrine is, that it supersedes the necessity of self-examination in order to make our calling and election sure. For if in believing, we assure ourselves that we shall be saved by Christ, what need of further evidence? If in faith we be sure of our salvation, what need of marks, signs, or evidences, of grace?

Answer. To this we answer, much every way. There is much necessity of self-examination, and inward evidences, in many respects: chiefly in two, viz. to discover the truth, and to increase the strength, of our faith.

1st. The evidences of faith are necessary to discover its truth: whether it be feigned or unfeigned, a dead or a lively faith. Men may persuade themselves that they shall be saved from wrath, while this persuasion cometh not of him that calleth them. They may go down to hell with this lie as in their right hand, and pleasantly delude themselves into damnation. If this their persuasion or assurance of salvation, allow them in the love and practice of sin; it is a lie, and is not the truth. Of the faith which does not produce good works, we may say in the words of an apostle, "Can that faith save him?" James ii. 14. Can a faith which does not work by love, save the man who hath it? No, it cannot. It is not true faith, else it would shew itself by working, as the body does its life by breathing. A poor sinner who believes that he shall be saved by Christ, cannot but be conscious of this belief, as to the entity or substance of the action, while at the same time he may be in great uncertainty as to

the quality or specific nature of that action. He feels that he believes, but whether his belief be the faith of God's elect, is the question. And hence the necessity the absolute necessity of trying it by its fruits. By these, as by undoubted signs, he comes to be satisfied on that head. If regardless of them, the man must be unstable as water, and cannot excel. But examining his faith by them, he may, and ordinarily will reach the truth. His faith purifying his heart, and working by love to God and all his saints, he may be assured that it is true, and not a lie; that it is not counterfeit, but coined as in the celestial mint. Thus he is made to believe that he has believed: to know that he is of the truth, and to assure his heart before God, 1 John iii. 19. And however harsh it may sound to some, I scruple not to say, that now the believer believes his faith, is persuaded of his persuasion, assured of his assurance, and knows his knowledge. All this is true in the same sense as that of the apostle, 1 John chap. ii. 3. "Hereby we know that we know him, if we keep his commandments." Here are two kinds of knowledge: first a knowing of God, and then a knowing that we indeed have this blessed knowledge. And from this it is also evident that men may know God, and yet not know that they do so, till certified by indubitable signs. Keeping his commandments, is made by the apostle the sign whereby we know that we know the Lord. But,

2dly. The evidences of faith are also necessary to increase its strength. Three things must ever be carefully distinguished, viz. the foundation or object of faith, the act of faith, and the various degrees of that act. The word is the object or foundation of faith: to believe it, is the act of faith. That may be without this, but not this without that. The foundation is laid, whether men build or not.

The act of faith admits of very different degrees, as we have already seen. Some are of little faith, being harrassed with many doubts. Some have much, and some have full, assurance. Both which degrees are generally

attained by discerning the evidence of grace in the heart. The more clearly that I am made to see the truth of my faith, the more strongly will I believe that I shall certainly be saved. By such a sight I see that I have actually gone on board the ark of the covenant, and therefore cannot doubt but I shall ride out every storm. At first I believed my salvation on a divine word only, but now I believe it because I see a divine work also. And though the foundation of faith is the same that ever it was, yet an additional motive or argument, arising from the inward evidence of grace, being added, my faith is stronger than ever. Then I believed, only because God had made a promise: But now I believe, because he has also wrought a work. What I believe is still the same, viz. that I shall be saved; but there is a new reason why I believe it. These evidences though springing from my faith, do greatly strengthen it, as the daughters assist the mother. Every inward evidence says that faith is not barren, but fruitful, and therefore encourages her more and more to trust in the Lord. Thus, faith purifying the heart, produceth evidence of an interest in Christ, and that evidence again strengtheneth faith. The direct act gives rise to the reflex, and the reflex act gives back strength to the direct. So the mother beareth the children, and the children strengthen the mother's hands and encourage her heart. See for proof of this, 2 Tim. i. 12. "I know, says the apostle, whom I have believed," or trusted, as in the margin. Here he has asurance of his faith, by a reflex act; and with the same breath, he again trusts in Christ by a direct act of faith. "And I am persuaded, says he, that he is able to keep that which I have committed unto him against that day." Mark the order: He had, in his first believing, committed a precious deposit to Christ, viz. his soul and its salvation. Now he exults in that he well knows whom he had believed; and on the back of this, his expanded sails, are again filled with the full persuasion of faith. "I am persuaded that he is able to keep that which I have committed unto him against

that day." So in Psalm cxvi. 7. David recounts the loving kindnesses of the Lord to him, and is thereby encouraged to believe, "Return unto thy rest, O! my soul:" There is faith. "For the Lord hath dealt bountifully with thee:" There is sense. And thus his sense was helpful to his faith. 1 John v. 13. "These things have I written unto you that believe on the name of the Son of God," (Here we see their faith.) "That ye may know that ye have eternal life," (Here their sense or evidences.) "And that ye may believe on the name of the Son of God." (Here their furtherance in the faith.) This verse is a portraiture of the Christian's life. First faith, then sense, and then faith again. Faith is the first and the last. Believing issues in knowing that we have eternal life, and this knowledge encourages us in the further exercise of faith.

Object. 5th. Many believe that Christ shall save them, and yet are ignorant, profane, or hypocritical. They believe a great deal more than they should believe. This their faith buoys them up in security till they perish. And therefore it is the duty of ministers to drive them from this their confidence, and not to encourage them in it, as they would be innocent of their blood. As they would be wise to win souls, as they would shew compassion to them, they should teach them to believe nothing but the truth, and not that they shall reach salvation, while it is manifest they have neither part nor lot in it.

Answer. In answer to this formidable objection, we observe, that many ignorant, profane, and hypocritical persons say, that they believe they shall be saved by Christ. But this is no proof that they do so indeed. It is no new thing that men pretend to what they have not. They have said that they have fellowship with Christ, which supposes faith in him; that they know him, which includes the same; while at the same time they have been walking in darkness, not keeping his commandments. Their true character, as drawn by the loving disciple is, that they are liars, and the truth is not in them, 1 John i. 6. ii. 4. The same is to be

said of the ignorant, profane, and hypocrites, who say they believe in Christ for salvation: they are liars, they do not truly believe in him. Many say that they rest on Christ for salvation, that they embrace him, accept of him, and consent to him in the gospel offer; while nevertheless they do not. Therefore their faith is not faith unfeigned, 1 Tim. i. 5. It is altogether feigned. It is not that faith which is the substance of things hoped for, Heb. xi. 1. It is only a shadow. They lean upon the Lord, but not in righteousness, Mic. iii. 11. Their confidences, not being of the heavenly stamp, are rejected by the Lord, and they shall not prosper in them, Jer. ii. 37. It is a truth beyond dispute with all who believe the Bible, that every one who has the true hope of seeing Christ, and being like him, purifieth himself even as he is pure, 1 John iii. 3. And hence we can boldly say, that the ignorant, the profane, the hypocritical, and whosoever continue in their sins, have not this hope, nor that true faith from whence it springs. They believe, or trust indeed. But mark the nature of their belief. 1st. They do not trust in Christ for his whole salvation. They trust in him for salvation from wrath, being desirous not to be cast into the burning lake. But they do not trust in him for salvation from the power and pollution of sin, being destitute of desire after sanctifying grace. Their trust is a monster, and not heaven-born faith, inasmuch as they desire to live in sin in this world, and hope they shall not die for it in that which is to come. 2dly. They do not trust in Christ and his grace alone for salvation. They do not believe that he will save them by his righteousness alone, or for his own name's sake only. No: They only believe that he will save them, if not wholly, yet partly for what they themselves have done. Thus their faith rests not on Christ only, and his precious grace. They believe themselves to be righteous, and that therefore Christ in justice will save them *. Thus their faith is not the

* Boston on the Covenant of Grace, p. 324.

faith of God's elect, Tit. i. 1. not that which is commanded in his word. It is only a strong delusion, whereby they believe a lie. And herein we agree with the objection, that ministers are indispensably bound to undeceive the deluded, the self-destroying sinner. But we deny that those who trust in Christ alone for all his salvation are such. They trust in him for holiness here, as well as for happiness hereafter: and their desire after these cannot but accompany and bear proportion to their trust in Christ for them. Such a faith as this we shall never be ashamed to urge, no, not upon the greatest sinner.

Object. 6th. To make assurance belong to the essence of faith is contrary to the Westminster Confession, Chap. 18. Sect 3d. And therefore either its compilers were herein mistaken, or it must be granted that assurance is not essential to believing. A man may believe without it.

Answer. It has been already proved that the doctrine of the Westminster Confession on this head is the same with what we have taught. And the passage so frequently quoted, bears nothing to the contrary. The title of the chapter is, "Of the assurance of grace and salvation," viz. the assurance that men are in a state of grace, sect. 1. and in this state they must indeed be, before they can possibly be assured of it. We detest the Antinomian doctrine, that the elect are in a state of grace before faith, and that faith is only their knowledge of this their state. Faith changes the sinner's state, inasmuch as he is justified thereby. And one part of the assurance of which our Confession treats in the above chapter, is the assurance that such a change has already taken place. Therefore it is not faith, but a knowledge that we have believed. Now as the knowledge of our faith does not exclude that knowledge which is in faith; no more does the assurance concerning faith exclude the assurance which is in faith. I cannot but be assured IN my faith, but very possibly I am not assured of it. And

the reason is obvious. The object of the one assurance is very different from that of the other. In the one I am assured of the truth of the promise in the word: in the other I am assured of the truth of grace in my own heart. In the one, faith is the act of assurance concerning the promise: in the other, faith is the object of which I am assured. This infallible assurance, says our Confession, is founded on the inward evidences of those graces unto which these promises are made, Sect. 2d. And therefore it is justly added, Sect. 3d, That it doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it. And to this we heartily agree. This assurance arises not so much from the being of faith, as from the strength of it. And great is the difference betwixt these, as between the first step on Jacob's ladder, and those near its towering top. The Larger Catechism indeed teaches, Quest 81st. That assurance of grace and salvation is not of the essence of faith. But it is obvious that by assurance there, is meant full assurance, as in the preceding question. And this is what we cheerfully grant. The believer may be, and often is, without this full or infallible assurance. All true believers are not at all times assured of their present being in the state of grace, and that they shall be saved. Quite otherwise. The truth is, full assurance of salvation belongs not so much to the essence, as to the exercise of faith.

But to understand this matter more distinctly, it is to be observed that in that assurance whereof our Confession speaks, the believer is assured of two things according to the title of the Chapter. 1st, He is assured that he has grace: and therefore, 2dly, He is assured that he shall have glory. That first assurance is not properly faith, but the knowledge that we are in the faith, 2 Cor. xiii. 5. But the second is faith truly and properly so called: being nothing but a sure belief that we shall be saved by the Lord Jesus Christ. And this belief, persuasion, or assurance, is found upon

the divine truth of the promises of salvation. These are its only basis. It is also strengthened by the inward evidence of those graces unto which these promises are made. I say, strengthened, for it is the other kind of assurance only that is founded upon them. And both these kinds of assurance, viz. that of present grace, and that of future glory, are produced by the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God. Thus the word is the foundation; a sense of inherent grace is the encouragement; and the Holy Spirit is the efficient cause, of the assurance of future glory. It is God's promise which I believe; his inward work discerned moves me; and his Spirit makes me to believe. Therefore the foundation and the author of this assurance, are the same as in the very first act of faith, viz. the word and the Spirit: only there is a new encouragement, which adds new degrees to faith but does not change its kind Then I trusted Christ for all, now I have received part, and thereby I am mightily helped to trust him for what is still wanting. Then the day-star arose in my heart, but now it is drawing toward perfect day. Seeing myself possessed of begun salvation, I am thereby strongly encouraged to trust for its completion. Persuaded that I am on the way to Zion, I cannot but believe that at last I shall stand and sing upon its height, and shall not sorrow any more at all, Jer. xxxi. 12. I cannot but be more strongly persuaded than at first, that I shall obtain eternal glory, while I see its very beginnings in my heart. Sensible that I have got the beginning of salvation, I cannot doubt but I shall at last obtain it in its utmost extent. Seeing myself already possessed of the earnest of the heavenly inheritance, I may be fully assured that in due time I shall enter into heaven itself. But as now there is full assurance in my faith, so at first there was some assurance in it. If there had not been a spark, or some smoking flax then, there could not have been such a vehement flame now. This is taught in effect by our Confession, in the above mentioned Chap. Sect.

4th. "Believers may have the assurance of their sal-
"vation divers ways shaken, diminished and intermit-
"ted. Yet are they never utterly destitute of that
"seed of God, and life of faith, out of which, by the
"operation of the Spirit, this assurance may, in due
"time, be revived, and by which, in the mean time,
"they are supported from utter despair." From this it is evident that, according to the Westminster Divines, there is still some seed of assurance in believers at their very worst, and if so, then they surely had it in their first believing. To the same purpose they teach, Chap. 14. Sect. 3d. "This faith is different in
"degrees, weak or strong, growing up in many to the
"attainment of a full assurance through Christ." How it can grow up to a *full* assurance, if there be *no* assurance in it, is hard, if not impossible, to conceive. A thing may grow up to very different degrees from what it has at first: so the grain of mustard seed may become a tree; but it can never grow into a different nature, *e. g.* the ivy can never become an oak, the fig tree an olive, or either of them a vine.

The same Confession teacheth, Chap. 16. Sect. 2d. That by good works believers strengthen their assurance, which, in my apprehension, implies, that there is some assurance, before good works: for surely they cannot strengthen that which has no previous existence. In the first act of faith, the believer as really sets foot on Jacob's ladder, as in the after acts he ascends from step to step. At the first he may be in much uncertainty whether he shall ever reach its top, but after a while, seeing himself far advanced in that celestial scale, his fears subside, and he sings, "Now is my salvation nearer than when I believed," Rom. xiii. 11. "My foot standeth as in my high places. I am lifted up in the ways of the Lord." Thus he goes on from faith to faith, and from strength to strength, rejoicing in the hope of the glory of God, Rom. v. 1, 2.

Object. 7th. That which we believe must be true

before we believe it. Its truth must not depend upon our faith, but our faith upon it. It must be true whether we believe it or not. But if faith consist in a belief, persuasion, or assurance that Christ will save us, how strangely is this order perverted! It is then true that we shall be saved; because we believe so. And that proposition "we shall be saved by Christ" becomes true, only by our believing it. At this rate faith makes truth, instead of believing it. For it is not true that I shall be saved, unless I believe I shall be saved. And it is true that I shall, if I believe so. According to this doctrine we are warranted to say to the sinner, "Believe that thou shalt be saved, and thou shalt be saved." Now it being certain that all sinners shall not be saved in the end, surely they cannot be warranted to believe each for themselves that they shall be saved. That, instead of believing the truth, would be to believe a lie: a thing therefore which the holiness and truth of God cannot possibly allow him to command. He can bid us believe nothing but what is true, antecedent to, and independent of, our faith.

Answer. This objection having great appearance of strength, deserves our peculiar attention. It is therefore to be observed, that faith in Jesus Christ is a resting on him, or a trusting in him for salvation, and that upon the warrant of the word. And therefore it is not only the belief of certain things that either are, or have been, but a believing that a certain event shall take place, viz. that we shall be saved by the grace of the Lord Jesus Christ. It is just trusting in a person for a thing according to his word. It is not simply a believing Christ as a messenger come from God, and that therefore all that he hath revealed is true. It is a believing on him, as our text hath it, that is, a resting *on* him for salvation. Now, when we thus rest upon him, our faith, or act of resting, does not make truth, as is asserted in the objection, but rests or is founded on it, viz. on the promise that whosoever believeth on him shall not perish, but have everlasting life, John iii. 16. Rom. ix. ult. Our be-

lieving that we shall be saved by grace, makes it certain that we shall. But upon what is this certainty founded? Why? just upon the truth of the promise. It is the promise that gives all its efficacy to our faith, inasmuch as on it only rests the connection between faith and salvation, and not on any intrinsic excellence in the act of believing. The promise alone has connected the act and the event. Without it the one would not follow the other. It is certainly true, that believing, I shall be saved by Christ, I shall be saved indeed. But what is it that makes this true? Why? Nothing but the promise, that whosoever believeth in Christ shall not be ashamed. This promise makes it true that if I believe, I shall be saved. And my believing indeed, makes it certain that I shall. But still, as was said, this certainty is founded on the truth of the promise. The promise was conditional, and faith, the condition, taking place, the performance of the promise becometh certain. God being absolute, may do with his own as he pleases, and who can can justly say to him, What doest thou? He may prescribe what means he pleaseth in order to certain ends, as the sounding of rams horns to level the walls of Jericho; or faith, and not works, as the means to obtain eternal salvation: And this faith not merely the faith of scripture history, but a trusting in him for salvation. And with the highest propriety may he declare, as in the Gospel of Matthew, chap. ix. 29. That according to our faith so shall it be unto us, that is, that if we cordially trust in him for salvation, we shall be saved; but if not, we shall not. What absurdity can there be in all this? Certain it is, that if it be a truth that whosoever trusteth in him, shall have eternal life; and that whosoever will, may come: then I may trust, I may come, having such an ample warrant as God's own word.

I say, that in virtue of this warrant, I may and ought to trust in God through Christ for mine own salvation. Nothing short of this particular trust can amount to saving faith, or answer the gospel promise.

It is not sufficient that I believe that whosoever believeth in the Son of God shall have eternal life, John iii. 16. This though necessarily presupposed to saving faith, is not that faith itself. For such believing relates as much to the salvation of others as to mine own. I thereby as particularly believe that other men, *e. g.* that James and John shall be saved, as that I myself shall. Now, it is evident that a faith which refers as much to others as to ourselves, cannot be that which is accompanied with salvation. For if such a faith save us, it must save them too. Every one must believe that concerning himself, which he cannot believe for others, nor they for him. When I believe that I shall be saved if I believe on the Son of God, I believe no more concerning myself than I do concerning other men. For of them also I must believe that if they believe on him they shall have everlasting life, John iii. 16. Rom. xi. 28. Therefore to believe that I shall be saved, if indeed I do believe on the name of the Son of God, is no more saving faith, than to believe that the man who doeth the things of the law shall live by them, is perfect obedience, Rom. x. 5. In both there is only a belief of scripture truth without any particular application to myself. As the belief of the last proposition is not perfect obedience, but only relates to him who performs it; neither is that of the first true saving faith, but only a belief concerning the man who has that faith, viz. that he shall not perish, but have everlasting life. Neither does this faith come up to the gospel promise. It runneth in the following manner, Whosoever believeth on the Son of God, shall have everlasting life. What am I to echo back to this. Is it, I believe that if I believe on the Son I shall have everlasting life? Who does not see that this does not correspond with the promise? It still leaves the man as in the outer court, not bringing him in within the chamber of the promise. When therefore it is promised that whosoever believeth on the Son, shall have everlasting life, I am bound to echo back (and O that

I could do it with a flood of tears) Lord I believe on him; help thou mine unbelief, Mark ix. 24. God is standing and crying as at the door of the ark, Ho! every one that would be saved, come and enter in. The proper answer to his gracious offer is not, I believe I shall be saved, if I come; But, lo! O Lord I come, I enter in.

The gospel promise is directed to every individual in particular. If in thine heart thou shalt believe on the Lord Jesus, thou shalt be saved, Rom. x. 9—11. And therefore to this, every individual is bound to answer, I do believe, viz. I believe on him for my salvation, trusting in him that he will save me, even ME. In so believing, the poor sinner is not believing a lie, God forbid! but resting on the word of truth, that it shall be to him as God hath said. But to be still more particular, we shall further shew that in believing our own salvation we believe nothing but the truth, and that nevertheless we shall not in the event be saved, unless we believe that Christ will save us. Let us see what is truth. To speak in the language of the schools, it is when the predicate is justly affirmed or denied concerning the subject, *i. e.* when what I affirm or deny concerning any thing is true and not false, *e. g.* when I say God is holy: man is a sinner. God cannot lie: man is not in innocence. In these instances what is affirmed or denied concerning God and man is truth. So when I say Christ is the Son of God, that is a truth. Here Christ is the subject spoken of; and what is said of him is, that he is God's own Son. A glorious truth often mentioned in scripture. To apply this to our purpose, let us suppose the gospel promise to run thus, "Whosoever believeth that Jesus Christ is the Son of God, shall certainly be saved." Here there are two truths. First, That which man is to believe, viz. that Christ is the Son of God. Secondly, That which is said of the man who thus believes, viz. that he shall be saved. The first is true before the man believe it; true, whether he believe it or not. It is a truth that Jesus Christ

is the Son of God, though there were not a man on earth to credit it. And all this may be equally affirmed of the second truth or proposition, viz. that whosoever believes with the heart, the Godhead of the Son, shall be saved. It is a truth that whosoever believes shall be saved. It is true before we believe; true whether we believe or not; true, though there were not one believer among all the sons of men. And the reason is manifest. The truth of this proposition, or promise, does not at all depend on us, or on our act; but as in every conditional proposition, on the truth of the connection betwixt the antecedent and the consequent; *believing* and *salvation*. These two are by the ordinance of God inseparably connected. In no one instance were they ever separated, or ever shall. If the one go before, the other will infallibly follow; if not, the other shall never be seen. Believing and salvation are tied together as with God's own hands. That proposition, "If I believe, I shall be saved," is true, whether I believe or not. It remains invariably the same whatever I do, or do not: just as that proposition "In the day thou eatest, thou shalt surely die," was a truth, whether Adam had eat of the forbidden fruit or not. When I say to a sick man, employ such a physician, and your disease shall be cured; or to the oppressed, employ such an advocate, and ye shall gain your cause; both these may be true, though neither the sick, nor the oppressed believe them. Thus the proposition, "Whosoever believes the Deity of the Son shall be saved," points out the connection betwixt two things, faith and salvation: but it says not, that this man shall believe, or that that man will not. And though it be written with God in secret, that such and such men shall believe, and therefore shall be saved; and that such and such men will not believe, and therefore shall not be saved; yet this by no means affects that revealed truth, Whosoever believes that Christ is the Son of God shall be saved.

But to come closer to work on this important sub-

ject, let, according to our doctrine, the Gospel promise run thus, "Whosoever believes that he shall be saved by Christ's grace, shall be saved indeed." Here as in the above proposition, are two things asserted. 1st, That which the man is to believe, viz, that he shall be saved. 2dly, That which is said of the man thus believing, viz. that he shall be saved indeed. Now, let us see whether these be truths. As to the last, there is no difficulty, all the above reasoning may be applied to it, being truly a conditional proposition. The hinge of the controversy turns on the other, viz. whether the man be believing a truth, when he believes that he shall be saved by the grace of the Lord Jesus Christ. What warrant has he to believe this? Where is it revealed in scripture that he in particular shall be saved? To solve this, we reply, that a general includes particulars. If it be a truth, that whosoever believes he shall be saved, shall be saved indeed; then it is a truth, that if I believe I shall be saved, I shall be saved indeed,. The general promise is an ample warrant for my particular application. I believe that I shall be saved, on the warrant of that general declaration, that whosever believes so, shall be saved indeed: just as I come to the water of life, on the footing of that general offer, "Whosoever will, let him come," Rev. xxii. 17. And since he who believes that he shall be saved, shall be saved indeed; surely in believing so, he believes nothing but the truth; inasmuch as he believes nothing but what shall come to pass. If it be still asked what has made this a truth? I answer, the promise of God, that whosoever trusts in his Son for salvation, shall not be ashamed, confounded, or disappointed, Rom. x. 11. Hence it appears with bright evidence I think, that that proposition "If I believe I shall be saved, I shall be saved indeed," is a truth prior to, and independent of, my faith.

All the dust and difficulty raised on this head, seem to arise from confounding the truth of the promise, and the certainty of my salvation. These two are

very distinct things. The promise may be true, and is true, whether I be saved or not. For as found in holy scripture, and particularly in our text, it does not run absolutely, thou shalt be saved; but if thou believe, thou shalt be saved: or believe, and thou shalt be saved. Were it not absolute, it could not be true, unless I were actually saved; but being conditional, it remains true, whatever come of my salvation: inasmuch as it does not promise me salvation, but on condition of believing. My non-performance of the condition does not at all affect the truth of the promise, though it infallibly prevents my salvation. The sinner's unbelief does not make the faith of God without effect. Still he is true, though the unbeliever, as much as in him lies, makes him a liar. It is not the promise simply considered, that issues in our salvation, but the promise, as believed; just as it was not the manna simply as fallen, but the manna as eaten, that nourished the Israelites in the wilderness. My faith depends on the promise as its foundation, and my salvation is connected with my faith, as the end with the mean. Faith, therefore, is that which bringeth the promise and the soul together: and unless its ministry intervene, though the promise be true, yet I cannot be saved. But still it is manifest that my faith does not make the promise true, though it make my salvation certain. It believes the one, and in so doing, makes the other sure. In trusting that I shall be saved by grace, I believe upon the warrant of a promise, and I believe nothing but what shall as certainly come to pass, as that promise is true.

It is worth observing, that as oaths, so also truths may be ranged under two classes, viz. assertory and promissory. Thus that Christ is God co-equal with the Father, is a truth of the former kind: that whosoever believeth in him shall be saved, is a truth of the latter kind. Now, true faith believes both, and the last with particular application, *i. e.* The true believer not only believeth that Christ is the Son of God, but also, that he will save him. And he has as

good a warrant to believe this, as to believe that since it is true (if I may be allowed the phrase, there being no degrees in truth) that whosoever trusts in Christ ALONE for ALL his salvation, shall be saved indeed; as it is that Christ is the Son of God. Faith is not only the believing of things that are, or have been; but according to the scripture, it is the substance of things hoped for, Heb. xi. 1. It is a believing that our salvation will come, and hence we hope, or with patience wait for it, Rom. viii. 25. It will be readily acknowledged by those who object as above, that unless we believe the Godhead of Christ we cannot be saved. In this all the orthodox agree. Now, is not this clogged with the selfsame difficulties, or absurdities which some would so willingly fasten on our definition of faith? They grant it is only a truth that we shall be saved, if we believe the Godhead of Christ: that it is not true that we shall be saved, except we believe his supreme Deity. We acknowledge all this, but further add, that it is only a truth we shall be saved, if we believe our own salvation: that it is not true we shall be saved, except we believe we shall be saved. On both sides the truth of the man's salvation is made to turn upon his faith. And what is so plausibly objected against us, recurs with equal force on the objectors themselves. For according to them a man's believing Christ's divinity, makes it true that he shall be saved; and we say, that a man's believing his future salvation, makes it true that he shall be saved. If faith makes truth according to our doctrine; it also makes it according to their own. But strictly speaking, as their faith did not make it true, that Christ is the Son of God, but believed that truth; so our faith does not make it true that we shall be saved, if we believe we shall; it only believeth that we in particular shall be saved.

There are some truths independent on my action, and some not, *e. g.* It is a truth that Christ is the Son of God, whether I believe it or not. But it is not true that I believe this truth, unless I do indeed be-

lieve it. It was not true that Naaman should be clean whether he washed or not. That truth depended on his previous act of washing. Thus it is not true that I shall be saved whatever I do, or do not. It is true that I shall be saved by Christ, if I believe I shall. Being a leper, it is true I shall be cleansed if I wash in that fountain opened for sin, and for uncleanness, Zech. xiii. 1. The promise being conditional, and my act being the condition; soon as this takes place, that passes from its state of conditionality, and becomes absolute. Then it was true, that if I washed I should be clean. But soon as I have washed, that *if* evanisheth, and it is certain that I shall be clean. And in this sense we candidly own that faith makes it true that a thing shall be, by believing that a thing shall be. But this is no more than saying, that a future event depends upon a present act, in virtue of the appointment of God, who can chain together acts and events, means and ends, as it seemeth good in his sight. And how does it stain all our glorying in works, and magnify his own grace, in making our salvation to turn not upon our working more or less for it; but upon believing that we shall be saved by him; on trusting in him for his whole salvation! That there is a promise of salvation to the believer, is acknowledged on both sides. Only some teach that the believer is not interested in this promise by believing it, but by believing or doing something before it, *e. g.* That the man must believe that Christ is God, or must repent, and when he did so, then and not till then must he believe that he shall be saved. And thus something different from trusting in the promise, is made the condition of our saving interest in it: a doctrine savouring strong of works. On the other hand we teach that our believing, or trusting the promise, is the only condition, instrument, or mean, of our saving interest in it. That faith cleaveth immediately to the promise as the sucking child to the mother's breast: and that nothing cometh between. It will not be denied, I think, that resting on Christ for salvation, is the same with trusting

in him for salvation. And as little can it be disputed, by those who adhere to the Westminster Confession and Catechisms, that it is only a truth that we shall be saved, if we REST on Christ for salvation: saving faith is a belief, not only of the gospel-history, but also of the gospel-promise. And of that promise not only as made to others, but as made to me, even to me. "Barely to acknowledge that there is such a thing "in the world as remission of sins by Christ, to be "bestowed on some, God knows who, is to believe "the promise, not as a promise, but as an history. "True assent is of the whole heart, in trust, reliance, "dependence, adherence, affiance, or if there be any "other word expressing that action of the regenerate "soul, whereby it casteth and reposeth itself, only "upon God's promise in Christ for the obtaining of "eternal happiness *."

To believe the promise, is to believe that the thing promised shall be given by him who made that promise. It is a trusting in him for the accomplishment of that thing. And in the dispensation of grace, it is made the infallible mean of obtaining that thing. So necessary, that if we do not put our trust in Christ for it, we shall never receive it; and so infallible, that if we do, we certainly shall. The tenour of the promise running to this purpose, "Whosoever believes that he shall be saved by the grace of the Lord Jesus Christ, shall be saved indeed;" or, "Whosoever rests upon Christ alone for salvation, saved he shall be." And thus at last the great absurdity charged upon our doctrine amounts just to this, that we cannot reach the end, without using the mean; we cannot be saved unless we in some measure believe that we shall be so. True faith, as was already observed, is not only believing a truth, an assertory truth for instance, but it is a trusting for a thing, and that on the footing of a promise. Now when this trust is made by the promiser, the mean by which, or the condition upon which, we

* Preble's Works, page (mihi) 139.

are to receive the good thing promised, surely there is no absurdity in saying, that trusting for the thing, is the only way to obtain it. All the absurdity would be in denying this. For it would be saying in effect, that such a mean is not proper to obtain such an end, and thus to set our own wisdom in opposition to that of God.

This our doctrine will be further confirmed, when we consider the nature of the prayer of faith. Such praying is the child of faith, therefore called not simply prayer, but the prayer of faith. Now let us see what it is to pray in faith? It is to pray, believing that we shall, in virtue of the promise, obtain what we pray for: that we shall have what we ask, our asking being regulated by God's promise concerning the thing we seek. I must speak thus cautiously, because that persuasion which is not grounded on a promise, is fancy, and not faith. I have no warrant to believe that I shall be rich, healthy, and prosperous in every circumstance, because these things are promised to believers only as far as it shall serve God's glory, and their own good. Therefore I can only trust that I shall have them so far. But I am warranted to trust in Christ for salvation from sin and wrath, to trust in the fullest manner, as my salvation cannot but be for his glory, and is my chief good. Thus the prayer of faith is, when with the desires that we may, there is a persuasion that we shall, obtain the promised good; or as it is described in our Larger Catechism, Quest. last. "We by faith are emboldened to plead with God that he would, and quietly to rely upon him that he will, fulfil our requests." Our Saviour's words are express to the purpose, Mark xi. 23, 24. "Whosoever shall not doubt in his heart, but shall be-"lieve that those things which he saith shall come to "pass, he shall have whatsoever he saith. Therefore I "say unto you, what things soever ye desire when ye "pray, believe that ye shall receive them, and ye shall "have them." I read, *shall* receive, in the future, according to some Greek copies and the Dutch ver-

sion. And now let every objection against our doctrine be for ever silenced. For here the future existence of a thing is made to depend on believing that it shall be. We shall have what we desire, if we believe that we shall receive it, and no otherwise. Our believing that we shall receive, makes it certain that we shall. Let such as object to our definition of faith as absurd, see how they will clear themselves of not falling foul on the above passage. It will not help them out to say, that it is meant of the faith of miracles only. They must prove so much. And if they should, it cannot be denied, that our salvation stands as at the head of miracles, and that we have as ample a warrant to trust in God for our salvation, as any could have to trust in him for a miraculous event. But a second passage will put the matter beyond dispute, James i. 5, 6, 7. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For let not that man think that he shall receive any thing of the Lord." Here the Lord is said to give unto all men, viz. to all believing men, as we learn, verse 7th. The man is not only to ask, but to ask in faith. Not only to desire that he may, but to believe that he shall, have wisdom from God. If he desire wisdom from God, but do not depend upon him for it, he shall not receive it. He is not only to desire, from a sense of his own want; but he must depend upon God, in virtue of his promise. He must not be tossed between desires and doubts; desires of obtaining, and prevailing doubts of not obtaining: No. He must believe that God will accomplish his desires. And if he do so, God according to his promise certainly will.

To set this doctrine, so mysterious, and so much misunderstood, in the clearest light, we will suppose a case. A number of subjects rebel against their only lawful sovereign. Such however his clemency, that an act of indemnity is published in a parchment roll, to the following purpose, "Our royal will and plea-

sure is to pardon all, who shall trust in us for a pardon, and in testimony thereof, shall hereunto subscribe their names." Here is an offer or promise to all.

The greatest rebel is warranted to trust in his merciful sovereign for a pardon. It is not sufficient that he knows or believes that there is a pardon offered. No: He must embrace that offer for himself in particular. It is not enough that he knows there is an act of indemnity published. He must take the benefit of that act, by trusting and subscribing. He may, and he ought to believe that he shall be pardoned, and in testimony of his trust, subscribe his name to the royal grant. And while he subscribes, he believes that he shall be pardoned, otherwise he writes a lie. In believing that he shall obtain mercy, he believes nothing but the truth. He was included in the general promise, and by believing and subscribing he comes to have a particular interest in it, of which he had otherwise been destitute. His pardon turns upon the hinge of his trust. If he believe that he shall be pardoned, he shall: and if not, he shall not. In believing, he believes the truth; and in not believing, he gives his sovereign the lie. The application of this is obvious to the meanest capacity, only our believing in the king of glory for pardon, is the same as subscribing our name, or setting to our seal that God is true, John iii. 33. He discerns the disposition of the heart, prior to all outward evidence. His royal promise runs, "If thou trust in the Lord that thou shalt be saved, thou surely shalt." To this the believer echoes back, "I trust:" and now the word and the heart are met, God's promise and the believing soul. And as the Lord liveth nothing shall part them, no not death itself.

8thly and Lastly. It is objected, that if every sinner is bound to believe that he shall be saved by the grace of the Lord Jesus Christ, this in effect sets the sinner on a level with the saint, for what can he believe more? It would appear that at this rate the one can assure himself as much of salvation as the other. According to scripture, the promises are made to the overcomer

only, witness the eight made in the book of the Revelation. But if every sinner ought to believe that through grace he shall be saved, then also that, he shall sit with the Redeemer on his throne, Rev. iii. 21. And hence the promise is no more peculiar to the conqueror, but common unto all.

In answer to this, we observe that the sinner by believing in Christ for salvation, or by trusting in him that he shall be saved, becomes a saint: faith uniting him to the king of saints, he must necessarily be a saint; as certainly so, as he is a member of Christ's mystical body. Let it therefore, be ever kept in view, that a sinner, by believing becomes a saint. Meanwhile, we are far from asserting as the objection states it, that the sinner can in his first believing assure himself as much of his salvation, as when far advanced in a holy life. In the one case he has only the assurance of faith, unsupported by inward evidence. In the other he has evidences many, and can adopt the language of the apostle, 1 John iii. 19. "Hereby we know that we are of the truth, and shall *assure* our hearts before God."

With respect to the third part of the objection, we notice that it takes that for granted, which we positively deny. It supposes the believing sinner to be one, and the overcomer to whom the eightfold promise is made to be another which is by no means the case. They are not two, but one. The believing sinner is an overcomer. His faith is the first stroke in the spiritual warfare, called the good fight of faith, 1 Tim. vi. 12. Faith is the victory that overcometh the world, 1 John v. 4. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? verse 5th. Did we teach that the sinner is warranted to believe that he shall be saved, whatever he does, or does not, the objection would be unanswerable. But this is not our doctrine. What we teach is, that he is to believe that he shall be saved by grace, and therefore in a way consistent with it, that is, that after having fought the good fight, he shall re-

ceive the reward of grace. Therefore, in believing that he shall be saved, he also believes that he shall overcome all his enemies, yea, be more than a conqueror through Christ. This belief makes him gird on his armour, and go forth to fight the battles of the Lord. Thus it is evident that he who trusteth in Christ for salvation, is one and the same with him that overcometh, and to whom so many great and precious promises are expressly made. At the same time it is equally obvious, that these promises are not to all without restriction, but to the overcomer only, as their tenour fairly bears, always running, "To him that overcometh;" and therefore surely not unto him who is overcome, 2 Pet. ii. 19. And when we say the promise of the hidden manna, the white stone, and other blessings, is not unto all, but to the overcomer only; instead of excluding, we include the man who trusts in Christ for salvation, as he, and he only can overcome, according to the apostle, 1 John v. 4, 5. When we say that the promises are made to the overcomer only, we exclude none but the unbelieving. For to such there is no promise of salvation, but an awful threatening, which in its time shall be fulfilled, "He that believeth not, shall be damned," Mark xvi. 16.

Thus I have answered the most plausible objections raised against our doctrine. One important question however, still remains, to which we shall, by the grace of God, give a satisfactory solution.

The question is this,

Has a sinner no warrant to believe that he shall be saved by Christ, till he see the evidences of grace in himself? or, Is it only when he has seen these, that he is warranted to believe that?

To pave the way for a direct answer, we shall first make some concessions. And in the

1st. Place. A sinner has no warrant to believe that he shall be saved in his present state: that he shall be saved in his sins. That would be to believe a contradiction. Jesus saves from sin; none in it, Matt. i. 21. Salvation imports a change both of the sinner's nat-

and state. A change from death to life, from enmity to love, from bondage to liberty, from condemnation to justification. This being the case, the sinner cannot possibly be warranted to believe that he shall be saved in continuing such.

2dly. A sinner has no warrant to believe that he shall be admitted into heaven's happiness, without being sanctified in this life. That would be believing to obtain the end without the beginning; that he should reach the blessed city without walking in the road leading to it. It is a part of the testimony, that without holiness no man shall see the Lord, Heb. xii. 14. And therefore none can be warranted to believe the contrary.

3dly. We grant that the evidences of grace, though they do not strengthen the warrant to believe, yet they strengthen the act of believing. The man seeing that he has already got a part, can trust more strongly for the whole, than he who has only a word of promise. To have the first-fruits, the earnest, and seal of the Spirit, to have these sensibly, cannot but be a mighty encouragement to believe in him who has given us all these things, Rom. viii. 23. 2 Cor. i. 22.; to believe that he who hath begun the good work, will also finish it, Phil. i. 6.

4thly. We cheerfully grant that it is therefore our duty, our indispensable duty, to examine ourselves, whether we be in the faith, to prove our ownselves, to know our ownselves, if Christ be in us, 2 Cor. xiii. 5. To give all diligence to make our calling and election sure, 2 Pet. i. 10. Since it is our duty to increase in faith, and since the inward evidence of grace contributes not a little to its increase, surely we are bound to search for that evidence. And therefore,

5thly. If any man be habitually careless in searching after the evidences of his grace, this we grant is itself an evidence that he has no grace. Not a gracious person, but is generally solicitous to know his state. Such as pretend that they can live very happily on pure trust, without the addition of pawns or

pledges, bewray themselves. For unfeigned trust, though not founded upon inward evidence, is productive of it. Though not the child, it is the fruitful mother.

6thly. We grant that none but the quickened sinner can truly believe that he shall be saved by the grace of the Lord Jesus Christ. Believing being a spiritual act, necessarily presupposes spiritual life; as an animal or intellectual act implies a similar life. The dead sinner cannot believe. He is under a moral incapacity for such an act: just as he cannot love God till his enmity be taken away. Meanwhile his inability to believe, does not at all affect his warrant to believe. Great is the difference betwixt what I may do, in point of right, and what I can do in point of fact. Though none but the quickened sinner can take Christ, it will not follow that none but he may, or ought to take him. At that rate we must bid none believe, but such as have got the spirit of faith. Nor will it follow that it is unjust in God to command those to believe who cannot; or mockery, to offer Christ to such as cannot take him. Sinners cannot take Christ, because their enmity will not allow them: just as Joseph's brethren, could not speak peaceably to him, because they hated him, Gen. xxxvii. 4. Neither will it follow that because none but such as have spiritual life can believe in Christ, therefore none should attempt to believe till they know that they have that life. This inference is unjust, because we cannot know our spiritual life, *before* its operation, but only *by* it. We cannot discern our spiritual life in itself, but only by its acts, operations, and defects. If we will not attempt spiritual actions, till first we know that we have spiritual life, we never will: that life being discernible by its actions only. When Christ bade the man with the withered hand stretch it out, Mark iii. 5. it would have been arrogance in him to have answered, I know not if I can. This he could not know before, but in attempting to stretch it forth.

These things premised, we assert that sinners have a warrant to believe that they shall be saved by Christ, before they see the evidences of grace in themselves. And this assertion we support with the following arguments.

1st. The first argument we take from our text itself. In it we see two apostles preaching to one sinner, the jailor, who so lately had fastened their feet in the stocks, and a few minutes ago designed to plunge his sword in his own bowels. Such an atrocious sinner they immediately bid believe in Christ for salvation. And they said, "Believe in the Lord Jesus Christ, and thou shalt be saved." Here the jailor is warranted to believe prior to his seeing any evidences of grace in himself. Guilt, great guilt he saw in himself, but no grace. I grant he was a convinced sinner, and hence desirous to hear of the way of salvation. But that he was any thing more than convinced, that he had got spiritual life, does not appear. It cannot be said that the apostles exhorted him to believe, because they saw he had the spirit of faith, and therefore would believe. They had not always the discernment of spirits, as they could not always work miracles. And they preached Christ to many who instead of believing the doctrine, blasphemed the Saviour, and persecuted the preachers.

2dly. Sinners have a warrant to believe the gospel history prior to, and independent of, the inward evidences of grace; and if so, then also to believe the gospel promise. That every man, without exception, is bound to believe the gospel history, will be readily believed by all Christians. But that the obligation to believe the promise is as extensive, is denied by some. For our part we are satisfied that in both cases the obligation is the same. And by this we must abide, till it be proved that there is one warrant authorizing all men to believe the gospel history, and another authorizing some men only to believe the gospel promise. It cannot be denied that history and promise come to us in one and the selfsame sacred

scripture, that both are the word of the living and true God, that the one gives evidence of things that are not seen, and the other promiseth things hoped for. Hence they constitute not two different objects, of two different kinds of faith, but both together are one object of one and the selfsame faith. It will be said, perhaps, that many believe the truth of the gospel history, who yet do not believe its promise, or that they shall be saved. We grant that many do in a certain sense believe the one, who do not trust in the other. They believe that there was such a person as Jesus of Nazareth, that he died, that he rose again, and ascended up into heaven. But how do they believe these things? No otherwise than that there were such men as Alexander the Great, Cæsar, Pompey, and others. They give a human faith to the divine testimony. They credit the gospel history, just as they do any other, bearing strong marks of credibility. They believe it, not because God has said it: if they did, they would also trust to the promise, expecting eternal life through Christ Jesus. Whosoever believes one word because God has said it, must for that very reason believe all. He who can pick and choose; taking some and leaving others, has not the faith of God's elect. Though the history be of things past, and the promise concerning things to come; that makes no difference to faith, inasmuch as both are the words of the one God. Hence we fear not to say, that he who believes that Christ is the Son of God, because God has told him so, will certainly trust in Christ for salvation. If, on the authority of the divine testimony, I believe that Christ is the Son of God, I cannot but believe that he will be a Saviour to me, as appears in the case of the Ethiopian eunuch asking to be baptized. Philip answered him, "If thou believest with all thine heart, thou mayest." To which he answered, "I believe that Jesus Christ is the Son of God," Acts viii. 37. Hence it fairly follows, that his believing that Jesus Christ is the Son of God, implied that he believed on him with *all his heart.* If it did

able our case! Unwise sons like Ephraim, we must stay long at the place of the breaking forth of children. The rock must be removed, the order of grace inverted, for us. How shall we see grace, till we believe in Christ for it? The greatest saint on earth, was he not once in the gall of bitterness and the bond of iniquity? Was he not once without any evidences of grace? What encouragement had he, when such, to believe in Christ? What foundation had he to build upon? No other than what we have; the word of the Lord that abideth for ever.

6thly. That a sinner is warranted to believe something, cannot be denied. Now let us see what *it is*. Is he bound to believe nothing at first but the gospel history? That will not be said; if it be, let it be also proven. Is he warranted to believe any thing with respect to his own salvation? He surely is. For says our text, Believe on the Lord Jesus Christ and thou shalt be saved, *i. e.* believe on him for salvation. Is not this to trust in him for the accomplishment of the promise? And is not that the same thing with believing the promise? Is it enough to believe his salvation is possible? No; that is not coming up to the promise. Is it sufficient to believe that his salvation is probable, that it is very likely he shall be saved? No; that is only opinion, not faith. Is it sufficient to believe that he shall be saved if he believe? No; that is still a step short of faith. It is not believing in the promise, it is only believing that he shall be saved, if he believe in it. And he can believe this of any other sinner, as well as of himself. I can easily believe that this or that man shall be saved if he believe. But this does not set him in the way of salvation, it does not put him within the compass of the promise. As little will believing the same thing concerning myself. So the woman's believing that she should be whole if she touched, was very different from touching, Matt. ix. 21. To use the words of the famous eleven*,

* Messrs. Erskine, and the other Dissenting Brethren, who gave in Answers to the Queries put by the Commission of the General Assembly.

" It is certain a believer in the exercise of justifying " faith, does believe something with reference to his " own salvation, upon the ground of God's faithful- " ness in the promise, that no other person whatso- " ever does, or can believe; which if it be not to " this purpose, that now Christ is, and will be, a Sa- " viour unto him, that he shall have life and salva- " tion by him, we are utterly at a loss to conceive " what it can be." We are warranted to trust on Christ for salvation, but this we never do till we believe that he will save us.

7thly. If it be only when we have seen the evidences of grace in ourselves, that we are warranted to believe that Christ will save us, how shall we deal with persons of distressed consciences, especially in the agonies of death? There, indeed, lies the hardest part of the ministerial office, when the distressed person cries out, that he is a great sinner, when he sees nothing but iniquity, transgression and sin in himself; and cries aloud in the agonies of conscience, What, O what, shall I do to be saved? Shall we stave him off from trusting in Christ, till he see evidences of grace in himself. Shall we tell him, that we are not warranted to bid him believe that he shall be saved by Christ, unless he sees that he is a saint? I durst not for ten thousand worlds preach such doctrine at the beds of the dying. And I much doubt if those who differ from us would. But if their doctrine be true, it would lead them thus far. I know not what warrant Papists and others have to reserve some cordials for a death-bed, which they will not administer in public. What is truth at a death-bed cannot be error in the pulpit. The same doctrine cannot be balm at the one, and poison in the other. We have no authority to conceal the truth lest men abuse it. If that deter us from publishing it, we must not bring it forth, no not to the dying, never being absolutely certain but they may live, and abuse what we have given them. But enough of this. I shall never be ashamed, according to the good old way, to say to the distress-

ed, or the dying sinner, "Place all thy confidence, and hope, and love, on Christ alone, and commit thyself to his passion and death*."

8thly and Lastly. I might produce some of the most respectable divines as being of the same judgment with us on this head. Marshall on Sanctification gives it as his seventh direction, "We are not to imagine "that our hearts and lives must be changed from sin "to holiness in any measure, before we may safely "venture to trust on Christ for the sure enjoyment "of himself, and his salvation." Boston teaches the same in effect in his Treatise on the Covenant of Grace, while he saith that we have a right to Christ, that all and every one who hear the gospel have a solid ground for trusting on Christ and his righteousness for their own salvation in particular†.

To shut up all, If any thing prior to, or different from believing the promise, be requisite to interest us in it, it is no more purely of faith, but partly by works. Having thus finished what we had to say concerning the nature of faith in Christ Jesus, we go on to the improvement of the subject.

APPLICATION.

1st. See the excellency of holy scripture, particularly of the free promise so often occurring therein. Without it there could be no true faith. It, and nothing else, is the foundation of faith. The promises are scattered like stars in the firmament of scripture. And O how thick they shine, how warm they glow, since He came, in whom they are all yea, and amen! At first there was but one promise, and that not very clear. It was all, however, that our first parents had to set up house with. But now that gold is beat into leaf which runs through all the Bible. And none need be poor, who will be rich. Scripture is a vessel come from afar, freighted with celestial stores: a Christ

* Pictet. Comp p. 485. † Bost. Cov. of Grace, page 307 and 323.

and all his salvation. If the ship was honoured that carried Cæsar, O what must be the excellency of scripture! which carries Christ, so to speak, to the children of men. And what happy shores are these of ours, where the celestial vessel has landed! What a blessed wind that wafted it to us! Paul and Silas had the honour to be rowers, and to offer the precious cargo to whatever port they came. Hence, they said to the poor jailor, "Believe on the Lord Jesus, and thou shalt be saved." This was offering him all at once: the richest offer indeed that ever was, or can be made to the sons of men. It was heaven come down to earth.

2dly. See the excellency of true faith. It is the reception of the celestial cargo. It is to receive Christ with all his fulness. It is a throwing open the doors of the soul, that the Son of God, the king of glory may enter in. And therefore, it is the most pleasing thing to God that a sinner can do. Who could be persuaded, did not the experience of every day attest it, that thousands and ten thousands shut their doors against heaven's highest Ambassador? Though he should not have where to lay his head, they will give him no access. If this be the most heaven-daring offence, surely true faith must be precious indeed, 2 Pet. i. 1. It is that which gives the highest honour to the Son, and therefore must be pleasing to the Father. Numbers in their ignorance and enmity, can traduce it in such a way as we tremble to mention. They are not ashamed to declare, that if ever they enter heaven, it will not be by faith. Their works, their faithless works, are their only hope and boast. Had they been to speak to the trembling jailor, their address would have been very different from that of the apostles. They would have mentioned morality, but not a word of faith in Christ Jesus. But the foolishness of God is wiser than men: and the weakness of God is stronger than men, 1 Cor. i. 25. That faith which he enjoins on all, and works in some, is not a mere fancy, or some groundless imagination. No: It is the substance of things

hoped for, the evidence of things not seen, Heb. xi. 1. If the word of the living God be not a mere chimera, that faith which rests on it, cannot be an airy, an unsubstantial, or unmeaning thing. It stands related to the truth of God, and what so precious to him as his truth? It gives him the glory of his truth in believing what he has said, and that because he has said it. It opens a door in the sinner's heart to receive ALL the word. Hence, we read of the door of faith, Acts xiv. 27. It asks no more but a "Thus saith the Lord," and having got that, it can go through the darkest labyrinths, and conquer the united powers of earth and hell. The believer having ascended the mount of revelation, can see far and wide, can look backward and forward. He can see what was done before he existed, Hab. iii. 7. And what shall be done when he is laid in dust, John viii. 56. Heb. xi. 13. Like the eastern sages, he is led by the star of scripture-light to the babe of Bethlehem, lying in the manger. Nor does he leave him there. He follows him to Calvary and the cross, and turns aside to the grave to see where the Lord lay. He sees him risen, keeps his eye upon him as seated at God's right hand, and looks for his appearing the second time, without sin, unto salvation, Heb. ix. 28. So eagle-eyed is true faith.

According to holy scripture, by faith we are united unto Christ, Eph. iii. 17.; by faith we are justified, Rom. v. 1.; by faith we are adopted, John i. 12. Gal. iii. 26.; by faith we are sanctified, Acts xv. 9. xxvi. 18.; by faith we stand, 2 Cor. i. 24.; by faith we walk, 2. Cor. v. 7.; by faith we fight, Eph. vi. 16. 1 Tim. vi. 11.; by faith we overcome, 1 John v. 4.; by faith we live, Gal. ii. 20.; and in faith we die, Heb. xi. 13. Thus faith is the first and the last, as an instrument, in the spiritual warfare. It begins, it ends, and it runs through the whole of the campaign.

3dly. We may see that the great object of faith is a person, a divine person. So our text intimates, "believe on the Lord Jesus Christ." Jehovah Jesus is he

to whom the believer cleaves, Acts xi. 23. It is true, that besides the person, there is also a word and a thing, which the empty but eager hand of faith, doth apprehend, Rom. x. 8. Eph. i. 13. Phil. iii. 9. The word brings the person near us, and the person brings the thing, viz. his surety-righteousness, Isa. iv. 6, 13. The person is in the word, and the thing in the person. By believing the promise we get him, and being interested in him, he spreads his skirt over us, and covers our nakedness, Ezek. xvi. 8. Thus these three, though distinct, are undivided. He who has one has all; and he who has not all, has none of them. But you will observe, Jesus the person is in the midst betwixt the word and the thing, the promise and the righteousness. And it is He, it is He alone, who gives dignity to both. The word is his, and the righteousness is his. Hence, that is the word of God, and this is the righteousness of God; that the word of his lips, and this the work of his hands. That is, what he says to us; this, what he wrought for us. And therefore with the fullest confidence we can cast ourselves on both, as certain that they can bear our weight, as that he is a divine person. They derive all their value from him only. The one is, Thus saith the Lord, and therefore cannot but be true. The other, Thus did the Lord, and therefore cannot but be perfect. They are his rod and his staff, I may say, wherewith we are comforted, Psalm xxiii. 4. His, and hence all their efficacy. The one is the breath of his lips, the other the blood of his cross. That the word of God, this the blood of God, Acts xx. 28, 32. So true is it that the person gives all their dignity to both. To the word on this side, and to the righteousness on that. We rest on the word, because it is his; and on the righteousness, because it is his.

4thly. See a vast distinction betwixt the promises made concerning the elect, and these made to them as believers. Or, if ye will, betwixt the promises as made to Christ the elect's representative, and as made to us in the dispensation of the gospel. Not distin-

guishing duty between these, has occasioned great confusion of ideas, and no little wrangling amongst the godly. The promises *concerning* us were made to Christ before the world began, Tit. i. 2. These *to* us are revealed in the word, and suppose our personal existence. In the one there is a promise of faith, but in the other the promise is to faith. In those we are spoken of, the promise being directed to our representative. "I will put my laws in their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," Heb. viii. 10, 12. *In* these we are spoken to in our own persons, "Ye shall be my people, and I will be your God." The new heart and faith itself are included in the promises made concerning us, Jer. xxxii. 39. Psalm xxii. 30, 31. cx. 3. but not in these made to us in our own persons. Though we find these promises running as in the second person, Ezek. xxxvi. 25—28. "A new heart also will I give you;" yet these cannot be extended unto all, but to the elect only. Neither do they constitute a part of the gospel-offer. No man before conversion can have any warrant to say that the new heart is promised to him in particular. For if so, then he would be warranted to trust or believe in the promise for the new heart: which is absurd. To believe is an act of the new heart, and therefore cannot properly speaking, be a trusting for it. We get faith from Christ, but not by faith. We are purely passive in the reception of power to believe. Christ, by uniting himself unto us, gives us faith, that thereby we may join ourselves unto him. He gives us one gift, that thereby we may be enabled actively to receive many. He gives faith, that thereby we may receive himself. We must be passive in the reception of the first grace. Active we cannot be, till God make us so. Our existence and activity in grace, as well as in nature, are entirely owing to him. As we cannot actively receive animal food, without a previous principle of animal life; no more can

we be active in receiving Christ, without a previous principle of spiritual life. But can we be active in receiving either of these lives? No. It would be a contradiction to say so. For if active, then living. If active in receiving life (of whatever kind) we should have life before we had it: which is a manifest absurdity. But say, for argument's sake, that we are active in receiving spiritual life. Whence had we that activity? From some previous life surely. And whence had we that life? If we were passive in receiving it, the question is in effect given up. If active, the question still recurs, whence got we that activity? and so on in an endless chain. Therefore it must either be confessed that we are passive somewhere, or we must in effect deny a First Cause. As we cannot be, so we cannot be active, till God the first cause make us so. Self-active is as great an absurdity as self created.

The new heart is a part of the absolute promise made concerning us to Christ. Christ himself together with justification, sanctification, and eternal glory are offered to us. Now though every offer be a promise, yet every promise is not an offer. Whatever is offered to us, must be actively received by us. But none will say that we can be active in receiving the new heart, no more than the body can be active in receiving the soul. Corrupt nature cannot actively receive supernatural grace, nor the old and stony heart give welcome to the new. In that we are nothing but mere recipients. But though nature cannot be active in receiving grace, yet grace can be, and is, active in receiving more and more grace. Thus the man with the new heart gives ten thousand welcomes to the Christ of God and all his fulness, whereby his life is nourished, and carried on to perfection. The new heart is promised not to all, but primarily to Christ in behalf of his elect. Salvation through Christ is promised to all that believe. That therefore, is absolute: this conditional. That is a secret: this open unto all without exception. Neither will it follow from this, that sinners are not warranted to believe the

promises made *to* them, till they see that there were promises made *concerning* them to Christ before the world began. For none can know whether there were promises made concerning them, but by embracing the promises made to them. We are not called at first hand to look back to what passed betwixt the Father and the Son, but only to embrace what is held forth to us in the gospel-offer. Having done this, then and then only, can we know that there was a promise concerning us from eternity: being certain that it is in virtue of it, that we have believed the promise made *to* us. For had not God fulfilled the one *in* us, the other had not been accepted *by* us. The one is, *If ye* be willing; If ye believe: but the other runs in a very different tenour, Thy people shall be willing; they shall believe. In testimony of this distinction respecting the promises, we see the apostles speak nothing to the jailor concerning the one class; they insist only on the other: "Believe, and thou shalt be saved." Here was a promise made to him, this was his warrant; and nothing else was. The one kind of promises belong to the making of the covenant, the other to its administration. And therefore those are not so extensive as these. It is promised to all, If ye believe on the Lord Jesus Christ, ye shall be saved. But it is promised concerning some only, That they shall believe, Acts xiii. 48. Rom. xi. 7. Nor can the justice of the Holy One be taxed in this manner of procedure. What? though many will not believe, their unbelief, and therefore their destruction, is of themselves. And while some do believe, herein they are debtors to free, free grace. It is owing to one promise that they believe another. Even so, O Father, for so it seemed good in thy sight, Matt. xi. 26.

5thly. Faith as terminating in Jesus Christ is but one simple act. We grant, indeed, that faith "acteth differently upon that which each particular passage of the word containeth, yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to

come *." It exerciseth various acts according to the variety of objects. But not all its acts on any one of these objects. Not on the threatenings considered in themselves: because they do not propose a good to be received by us. Not on the precepts simply considered: because they shew a good to be done, not to be received. Not on mere predictions: because, unless they have promises joined with them, they do not promise a good to us. It is perfected in the promises only, because in them a good is proposed to be embraced †. What we think is, that believing in Christ Jesus for salvation is one act, a simple act, not a compound of many: that that act of faith, whereby we are united unto Christ, is one only. It is true that he is held forth in the word under a variety of metaphors, corresponding to which, faith is variously described. Thus if he be lifted up as on the gospel-pole, faith is called looking unto him. If he be a hiding place, faith runs to him. If a gift, it receives him. If a foundation, a rock, it rests upon him. If white raiment, it puts him on. If living bread, it eats. If living water, it drinks. But as the object, a crucified Christ, is still one and the same, though represented under various views; so the act, terminating on that object, must be one and the same too. This must be acknowledged, otherwise we should make looking to Christ one act; running to him, another; entering in, a third; receiving, a fourth; resting, a fifth; putting him on, a sixth; eating his flesh, and drinking his blood, a seventh: and so on, which would be strange divinity. Therefore I cannot think, with some, that receiving Christ, and resting upon him alone for salvation, (the description of faith in the Shorter Catechism,) are two distinct acts: that receiving Christ is one, and resting upon him another. To admit this, would lead to the absurdity just now mentioned. I rather think that the compilers of the Cate-

* Westminster Confession, ch. xiv. 1.
† Wend. Christ. Theol. p. 573.

chism, singled out these two expressions, receiving and resting, as among the plainest. According to the Catechism, we receive Christ alone for salvation, and what is that, but to rest upon him alone for salvation? We receive him, and we rest upon him, as he is offered to us in the gospel. Now, for what end is he offered unto us? for no other than salvation, surely. So a shining light defined faith, "The hearty receiving of Christ offered for the remission of sins *." To receive a word, is to rest upon it as true, Matt. xi. 14. Thess. ii. 13. And therefore to receive a person for any thing, is the same with resting upon him for that thing. He who would go to distinguish between receiving Christ for salvation, and resting upon him for it, would soon find himself greatly entangled. He behoved to prove that in receiving we do not rest: that this is something more than that, though necessarily following it.

6thly. From what was said we may see that faith in Jesus Christ is the condition to interest us in him. Our text is a compend of duty and privilege. Of duty, "Believe in the Lord Jesus Christ." Of privilege, "And thou shalt be saved." As faith is that whereby we are united *to* him, so also that whereby we are interested *in* him. Prior to faith there is no vital union to his person, and therefore no saving interest in his benefits. Unless we believe, we perish, we unavoidably perish. I am not ignorant that to speak of faith as a condition, is displeasing to many, who raise no disputes as to its necessity. But I know too, that almost all the best divines of the last age made no scruple to call it a condition: witness the famous Assembly at Westminster. Pity it is that there should be different views of the truth among its fastest friends. I shall give you my thoughts of the matter as clearly and shortly as I can. We grant,

1st. That faith is not the condition of the promises made concerning the elect from eternity; so far from

* John. Davidson's Cat. Marrow, p. 168.

that, it itself is one, and the principal of them. Thy people, says the Father to Christ, shall be willing in the day of thy power. Here he makes a promise to him concerning them. But if promised, it cannot be the condition of that promise. That would be to make it the condition of itself, which is absurd: Being to say in effect, They shall be willing, upon condition that they be willing; they shall believe, if they believe. Faith being the subject matter of a promise, cannot therefore be the condition of that promise too.

2dly. Faith being promised primarily to Christ, to be given his people; it must be promised on condition of something to be done by him, viz. that he should make his soul an offering for sin. It was on this condition only that he was to see his seed, Isa. liii. 10. see them come bending unto him. As faith is given for Christ's sake, Phil. i. 29. so was it also promised. It is given no other ways than as promised, and therefore being given us in his behalf, it was promised to us in the same manner. In this sense faith is as much promised as justification, adoption, or any privilege following faith.

3dly. Though faith be promised, and that on condition of Christ's righteousness, yet it may be, and it is, the condition to interest us in Christ, and in the promises made to us in the gospel-offer. Though not the condition of the promises made concerning us, it is the condition of these made to us. Not the condition of our common right to them, but of our peculiar and saving interest in them. The gospel gives us that; faith this. The gospel makes it warrantable for us to take; and by faith, and no otherwise, we do take and possess. That brings salvation as to our hand; by this we stretch out the hand and take the salvation offered. If we do not thus stretch out the hand, we must perish, though as within arm's length of a Saviour: and if we do, we shall not perish.

Thus faith is in this sense a condition, has something conditional in it, inasmuch as our interest in, or possession of, the promised benefits, turn upon it as

the hinge. If we believe, we shall be saved; *if not*, we shall not: according to our faith, so shall we receive. The promise to us is not, ye shall be saved: but, if ye believe, ye shall be saved. Or as in our text, "believe and thou shalt be saved." If faith be not a condition here, I know not what to call it. But,

4thly To drive this nail of the sanctuary as to the head, to put the matter out of doubt, that the promises directed to us in the gospel-offer, are conditional; let us look to the threatenings which accompany that offer, though they make no part it. Are these threatenings absolute or conditional? No man will say they are absolute. No man is threatened with damnation whether he believe or not. The threatening runs, "He that believeth not shall be damned," Mark xvi. 16. Thus it is truly conditional. Now if the threatening be conditional on the one hand, so is the promise on the other: "He that believeth, shall be saved." For these are nothing else but the administration of the two covenants. The one threatens death, not absolutely, but if ye continue within its burning boundaries. The other promiseth life, not absolutely, but if ye come over to it. The covenant of works threatens none that go to the covenant of grace; and this promiseth nothing to such as continue under that. The one says, If ye stay here, ye shall perish. The other says, If ye come over hither, ye shall live. See the substance of both, together with the conditional *ifs*, Rom. viii. 12. "If ye live after the flesh, ye shall die: But if ye through the Spirit do mortify the deeds of the body ye shall live."

Though it be certain that some will believe by virtue of the spirit of faith communicated unto them, this does not take away the conditionality of the promise: no more than the certainty that others will not believe, takes away the conditionality of the threatening. It is as certain that the non-elect will not believe, as that the elect will. Now, if the corruption of human nature does not affect the conditionality of the threatening, on the one side; how comes

it that the communication of saving grace should affect the conditionality of the promise, on the other? It will be allowed that the covenant promise of faith to the elect, does not free them from their obligation to believe. They are as much bound to believe as the non-elect are. As the offer of Christ to both, so the obligation on both to believe in him, is in all respects the same. The threatenings are not to the one as non-elect; nor the promises to the other as elect; but both are directed to both, as they believe, or do not believe. Hence they are fairly warned that if they do not believe, the wrath of God abideth on them, they must die in their sins, and shall never see life, John iii. 36. And at the same time they are told that if they do believe, they shall escape the wrath and curse of God, and have a life of communion with him for evermore, John iii. 36. Suppose a poor sinner trembling under a sense of guilt, should address me as the jailor did the apostles, What shall I do to be saved? I am authorised to say to him, If thou believe on the Lord Jesus Christ thou shalt be saved; but if not, thou shalt not be saved. I neither know, nor can know, any thing of the man's election, nor of the contrary, but I tell him the truth of God. And as it is a conditional proposition that if he do not believe, he shall perish; so is it, that if he do believe, he shall be saved. Both these are equally conditional, the promise as much as the threatening: with this difference only, that unbelief is the procuring cause of damnation; faith the instrument applying Christ and his righteousness*. Which suggests,

7thly, That faith is a condition consistent with, and subservient to the freedom of grace. When the poor jailor asks, What shall I do to be saved? The apostles do not bid him work and win, do and live. No; they point out the only way in which a sinner can be saved, and that is faith in Jesus Christ. Faith and works are set in opposition to one another in the matter of

* Larger Catechism, Q. 73.

a sinner's justification and salvation. Therefore we conclude, that a man is justified by faith without the deeds of the law, Rom. iii. 28. A man is not justified by the works of the law, but by the faith of Jesus Christ, Gal. ii. 16. By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast, Eph. ii. 8, 9. Did faith justify as it is our act; were it accepted instead of works; had it the same place in the new covenant, that works had in the old; in a word, did it justify and save any other way than as an instrument receiving or resting upon Christ, instead of being subservient to grace, it would destroy it. Faith is not a condition giving a right or title, but taking possession of what is freely offered. It is not a doing something that we may have a right to Christ and his salvation, but a simple taking of him and all his benefits in him and with him. It is not work and win, but take and have. And hence it is most consistent with grace, highly subservient to it, and tends greatly to illustrate its freedom. Therefore, says the apostle, the promise is of faith, that it might be by grace, Rom. iv. 16. And to the same purpose teacheth our Larger Catechism Q. 32. "The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; requiring faith as the condition to interest them in him." From this it is manifest that these venerable divines judged, that requiring faith as a condition is so far from obscuring grace, that it manifests it. For as has been often said, it is not a condition whereby we work for Christ, but whereby we receive him to ourselves. And thus its very nature and office is to exclude boasting. Who in his senses would boast, that ready to die through nakedness, he accepted of raiment offered him? that at the gibbet foot he was so good as to accept of a pardon? The boasting here could not be of the man's own act of receiving, but entirely of the donor's bounty and grace.

And yet it is true, that if he had not accepted of the raiment or the pardon, he had died. His act was necessary to make them his in possession.

It is further to be observed, that faith itself is promised. Though necessary to interest us in other promises, as in justification and adoption, it itself is the matter of a promise. I do not say that it is promised in one covenant, as that whereby we shall enter into another covenant with God. That would make three covenants, and faith the condition of the third. But I say it is promised in the covenant to the elect, that they may actively take hold of that covenant. Thus it is a condition, not of the covenant, but of connection in it.

According to scripture there are but two covenants, Gal. iv. 24. whereof the covenant of works is one, and therefore that of grace must be the other. Meanwhile it must be observed, that the covenant of grace is no otherwise one than Christ and his people are one. These two unities are connected as cause and effect, the unity of the covenant giving rise to that of Christ and his people. As is the unity of the effect, so is that of the cause. Now, evident it is, that though Christ and his people be one, 1 Cor. xii. 12. yet in all things he hath the pre-eminence, Col. i. 18. he being the Head, they the members, and accordingly communicating righteousness and life unto them. As therefore the unity of Christ mystical bears no prejudice to the pre-eminence of Christ's person or office; neither doth that of the covenant of grace to the subordination of its one part unto the other, viz. that that part made with the members should rest upon that made with their Head, as the edifice on the foundation. In the covenant as made with him, promises were made to him, and obedience demanded of him. And accordingly in the covenant as made with them, promises are made to them, and duties demanded of them. The promises to them are grafted on those made to him; and the duties enjoined them, accepted on account of the obedience given by him. It is usually retorted by

many that faith is a gift, and therefore cannot be a condition. But with equal propriety might they say, faith is promised, and therefore cannot be required: for how require that which is promised. The truth lies not in the one, but in both of these. The same God both promises and requires faith. And therefore such as would see the truth, must read both sides of the leaf, so to speak; and not stop short when they have finished the first.

In virtue of the promise we get precious faith, and thereby we receive precious Christ, and all his benefits. The passive reception of one gift, enables for the active reception of many. By his Spirit Christ takes hold of us, and we, being thereby quickened, stretch forth our hands and take hold of him. This last he requires of all, and he works it in his elect. As required, it is a condition; as promised, it is a condition consistent with grace. It was necessary that Christ should fulfil all righteousness, Matt. iii. 15. and it is as necessary that we accept of him and his righteousness, offered unto us, 2 Cor. v. 18—21. His righteousness was necessary in the way of merit; our faith in the way of means to interest us in that merit. The necessity of receiving the gift in order to possess us of it, bears no prejudice to its freedom. It is offered that it may be received; therefore received it must be, else we perish. Received it must be actively by us; forced it cannot be upon us. That, so far from serving the freedom of grace, would be injurious to the freedom of the will.

8thly. We may see the necessity of convictions, in order to believing in Christ. Though all men are sinners, and therefore need a Saviour, yet few are convinced of either. None will take Christ, till they see their need of him. The full soul loathes the honeycomb, and such as are full of self-righteousness can reign like kings without Christ. Had not the jailor seen himself a lost sinner, he had never come with the great question, What must I do to be saved? Convictions therefore of our sin and misery are necessary in order to believe in Christ. Necessary not to warrant

us to believe in him, or as the condition of our welcome to him; by no means: but as motives exciting us to come. I do not say that the depth of conviction is, or must be, equal in all: but that there must be conviction to such a degree, as to shew its subject the necessity of a Saviour. Lower we cannot come. Faith in Jesus Christ is the act of a convinced sinner. He who resteth on Christ alone for salvation is convinced that he is lost in himself. As we are sinners before we can be believers, so we must be convinced of being the one, before we can be the other. Being under the curse of the law, before we obtain the blessing of the gospel; we must have the faith of that before we can have the faith of this. The faith of the law issues in legal repentance or convictions, and these pave the way for the faith of the gospel, faith in Christ Jesus. Of all sinners, the self-righteous are farthest from Christ. Hence, he himself said unto them, "Publicans and harlots go into the kingdom of God before you," Matt. xxi. 32. The self-righteous are as on a high mountain whither they must come down, before they can receive Christ. Whereas those who see they have nothing to boast are as in a low place, and in this sense are nearer to him. The one must come down from one mount before they ascend another: from the Babel of their own righteousness, before they climb the steep of faith; whereas the low, the convinced sinner has nothing to do, but to ascend. Make haste, therefore, ye self-conceited, and come down, else ye cannot receive an offered Christ. Ye are stout-hearted, and therefore far from righteousness, from imputed righteousness, Isaiah xlvi. 12.

9thly. See the necessity of self-examination. "Examine yourselves, whether ye be in the faith," 2 Cor. xiii. 5. If ye be in the faith, Christ is in you. If otherwise, he is not. If ye have believed, ye have received him, and therefore have him dwelling in you. "And he that hath the Son, hath life, but he that hath not the Son of God, hath not life;" 1 John v. 12. Be persuaded, therefore, my brethren, to the much-ne-

glected duty of self-examination. Without this, how can you come to the knowledge of your state? And to be ignorant of such an important point, can neither be comfortable, nor safe. To think you have believed, when you have not, is dangerous to the last degree. You are ready to sleep as on the pillow of security, till infernal flames coming around your ears, convince you of your fatal error. If a man think himself to be something when he is nothing, he deceiveth himself, Gal. vi. 3. To think you have not believed, when yet you have, is uncomfortable. Though it will not mar your future happiness, nor change your state before the Lord; yet it deprives you of much consolation in this life, which otherwise ye would enjoy, and disqualifies for the great duty of praise. Apprehensive that ye are still without Christ, that you are destitute of saving grace, ye cannot give glory to God for your possession of these his unspeakable gifts. You cannot thank God for what ye have, while ye think or doubt, that ye have it not. Thus, as ignorance of the badness of your state, leads to hell; so ignorance of its goodness, leads away from duty.

As therefore ye would not go down in a golden dream to the burning lake, as ye would not rob God of his glory, nor do injustice to his grace wrought in you, go to the bottom of the matter, and see the truth of your state. Put it beyond doubt. Give diligence to make your calling and election, not only probable, but sure, 2 Pet. i. 10. And that ye may, first look up to God for direction, while ye sit as in judgment on yourselves, and then look into his word, and your own hearts, comparing them together; and hence seeing whether the evidences of grace laid down in the one, are also legible in the other. Therefore in this great work, the word and prayer must go together. The one is necessary to obtain light and the spirit of discernment, as the other is to furnish proper and incontestible evidence. First pray that the eyes of your understanding may be enlightened, that they may see the truth, whether ye be still in the gall of bitterness,

and the bond of iniquity; or if ye have passed under the rod, and been brought into the bond of the covenant, Ezek. xx. 37. If ye begin the work without prayer, ye cannot but err in judgment. Say not, I must not pray till first I know my conversion. That is delusive, yea, diabolical doctrine, calculated to hold thee fast in Satan's snare. Whoever knew his conversion before he prayed? To which of the saints wilt thou turn for an example here? Can spiritual life be known any other ways than by its operations? The knowledge of one's conversion is not to be obtained but in the way of duty. Not surely in the random way, or by immediate revelation from heaven. To say that a man must attempt no duty till he know his conversion, is to give him a license to work all manner of wickedness as he pleaseth. Though the prayer of the wicked be sin, Prov. xv. 8. and xxi. 27. his plowing is also sin, chap. xxi. 4. Therefore if the unregenerate must not pray lest he sin, as little must he plow. The one may be as justly urged as the other. The truth is, both are absurd. For as such a man's idleness is a greater sin than his industry, 1 Tim. v. 8. so his omission of prayer is more criminal than his attempting it as he can. Such as know not their state are exhorted to duty, viz. to examine and to prove themselves, 2 Cor. xiii. 5. Here is a duty, the very performance of which says that they are not certain of their regeneration. For the thing in question is, whether they be in the faith? or whether Christ be in them? And if it be their duty to make this inquiry, it is no less so, to implore the assistance of the Holy Spirit in making it. Yea, not only may they who doubt of their state pray, but even such as know that it is bad, are warranted to pray that it may be made good. So while Peter tells the Sorcerer, Thou hast neither part nor lot, in this matter: for thy heart is not right in the sight of God; he immediately adds, "Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee," Acts viii. 21, 22. The quibble raised from the order of the

words that he was first to repent and then to pray, is of no weight. He was to do both immediately. He was to pray for forgiveness, and hence it is clear as the noon day, that such as are not in a justified state, may and ought to pray for pardon. And if for the pardon of sin, then surely they need not fear to ask assistance in duty, particularly in that of self-examination.

Having solemnly invoked the divine assistance, go on to examine yourselves, seeing whether ye have the evidences of true faith. I shall mention three, If ye can lay claim to them, ye are certainly in the faith, but if destitnte of them, ye are still in unbelief. They are the triple operation of the promised Spirit in the hearts of men, mentioned by our blessed Saviour, as the great works which the Comforter was to do, John xvi. 8—11. When he (the Comforter) is come, he will convince the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. All that are in a state of grace *, have undergone this threefold operation.

1st. They have been convinced of sin, particularly of the great sin of not believing in Christ. They have been convinced not only of their misery, in being exposed to the wrath of God; but of their sin, in deserving that wrath. The convictions of others regard the punishment more than the sin, and hence they look more for ease than for healing; for pardon rather than for purity. "My punishment, said cursed Cain, is greater than I can bear," Gen. iv. 13. But, says David, "I acknowledge my transgression; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight," &c. Psalm li. 3, 4. The true convert's convictions do not overleap sin itself, and look only to its consequences. No: He sees that he was criminal in sinning, and that God is just

* Goodwin's Christ set forth, page 97, 98. Charnock, vol. 2. p. 560.

in punishing. Hence he leaves his complaint upon himself, ascribing righteousness to the Lord. He sees that sin is a defiling, no less than a damning thing: contrary to God's authority in his law, to the holiness of his nature, and the testimonies of his love. He is stung with remorse, and filled with indignation at it, not merely, or chiefly, as it is destructive to himself, but as it is dishonourable to a holy God. He sees it to be exceeding sinful, and pierced with the sight, he calls himself fool and beast. He groans not only for deliverance from wrath, but deeply sensible of the intrinsic evil of sin, he cries out, O wretched man that I am, who shall deliver me from the body of this death! Rom. vii. 24. He sees his evil heart of unbelief, and is covered with shame before the Lord. His despising the Redeemer and the unsearchable riches of his grace, cut him to the heart. He is not like those who, convinced of their gross immoralities, never regard their unbelief, and who therefore think of reformation without coming to Christ. Such look on their repentance as an atonement for their past offences. Not so with the true convert. Convinced of his sin in not believing on Christ, he now believeth with all his heart. For,

2dly. Such as are in Christ have also been convinced of righteousness. Being made to see sin in themselves they have been led to righteousness in another, even in a risen Jesus. So says our Lord, the Comforter shall convince of righteousness, because I go to my Father, and ye see me no more. This therefore must be his surety-righteousness, inasmuch as his going to his Father, is the evidence on which men are convinced of it. For as he was delivered for our offences, so was he raised again for our justification, Rom. iv. ult. While on earth he was busied in fulfilling all righteousness. As made under the law, he was brought to the dust of death, and laid in the grave. But his Father in raising him from thence, and receiving him up into glory, declared that the debt was paid, the righteousness fulfilled.

His honourable reception from his Father who sent him, was instead of a thousand proofs that he had faithfully fulfilled his great errand. "For if he had "broken prison, and made an escape, the payment of "the debt, which as our Surety he took upon him-"self, being not yet satisfied, he should have been "seen here again: Heaven would not have held him "more than paradise did Adam, after he had fallen "into God's debt."* This Saviour now unseen by mortals, true converts do receive. Instead of desiring a visible Saviour, they rejoice, that in testimony of having finished his work, he is gone to his Father, John xiv. 28. That righteousness of his, thus evidenced, they embrace with their whole heart. Convinced of their sinful nakedness, they do not, like our first parents, fall a covering themselves with faded fig leaves. O no: They put on the Lord Jesus Christ, they wrap themselves in that everlasting righteousness which he wrought out on earth, and which he has brought into the holiest of all. Convinced of their sin against the law, they accept of that righteousness provided and held forth in the gospel. Their convictions of sin, have not, like those of many, allowed them to sit down at their ease without Christ's righteousness. Neither have they like those of others, plunged them into wild despair: No; they have only made them restless, like Noah's dove, till they got into the ark of the covenant. Seeing the covenant to be all their salvation (that by which alone they could be saved) it has been all their desire too: Christ is altogether lovely to them. And accordingly as they receive the righteousness he wrought, so they rejoice in the execution of his judgments on his and their enemies. They are all submission not only to his righteousness, but also to his reign. As the great idol of self-righteousness is cast down, so the God of this world is cast out, cast out of their hearts. For,

* Archbishop Usher on the Incarnation, p. 13.

3dly. Such as are convinced of sin, and of righteousness, are convinced also of judgment, because the prince of this world is judged. By this I understand his being cast out, according to our blessed Saviour's word, John xii. 31. Now is the judgment of this world, now shall the prince of this world be cast out. Satan reigns in the heart of the unconverted, and from thence he gives laws like a prince, laws written as in the blood of his slavish subjects. They are led captive by him at his will, 2 Tim. ii. ult. and made to weary themselves in committing iniquity. They are not the less slaves, that they are willing. Their hearts, their hands, their whole man is at his nod. Sin is their work, and death their wages. But such as are in Christ are delivered from this deplorable state. He being received into the heart by faith, casts out Satan. The stronger man spoils the strong, Luke xi. 22. The Prince of Peace ascending the throne of the heart, sits as in judgment, judging the prince of this world, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ, 2 Cor. x. 5. The ark entering, Dagon tumbles to the ground. And what though there be some latent foes in the citadel of the heart? Yet it is not in their hands. The keys hang as at grace's girdle. The received Saviour rules in the midst of his enemies. Though Satan has a party in the heart, remaining corruption, yet he cannot head it as formerly, being now cast out. The Son of God was manifested that he might destroy the devil, Heb. ii. 14.; that he might destroy his works in the soul, 1 John iii. 8. And soon as he is revealed in, and received by, a poor sinner, he begins that destruction; bruising the serpent's head, and undoing what he did. Satan defiled; but he cleanseth the soul. Satan filled the heart with enmity; he circumciseth it to love the Lord. Satan either sears the conscience as with a hot iron, hurrying on the sinner till he be past feeling, 1 Tim. iv. 2. Eph. iv. 19. or fills him with inconsolable anguish. But the Saviour,

the mighty Saviour, gives a holy tenderness of soul, and at the same time speaks peace unto it. He wrests the keys from the tyrannical jailor, throws open the doors of the dungeon, says to the prisoners, "Go forth," and to them that sat in darkness, "Shew yourselves," Isaiah xlix. 9. Thus judgment is executed for the oppressed, thus the prince of this world is judged. Sinners having received the Son, are free indeed; brought into the glorious liberty of the sons of God: Liberty not only from the curse of the law, but also from the power of Satan and of sin, Acts xxvi. 18. Rom. vi. 14. True converts do not rejoice in Christ's righteousness and reject his law. They take him not only for righteousness, but also for sanctification, 1 Cor. i. 30. Not only as a priest to atone for their guilt, but also as a Prince to rule in them, and to judge the prince of this world.

These, my brethren, are the three decisive marks of such as have believed. They have been convinced of sin, of righteousness, and of judgment. Convinced of sin against the Father, they have embraced the righteousness of the Son, and they are sanctified by the Spirit of God, casting out Satan. By the law of works they are convinced of sin, by the law of faith they are convinced of righteousness, and by the law of Christ they are convinced of judgment. They have been convinced of two things in sin, viz. its condemning and its contaminating power, its guilt, and its filth, in exposing them to God's wrath, and depriving them of his image. To free them from condemning guilt they have Christ's righteousness upon them. And to deliver them from the filthiness of sin they have his kingdom within them. These things must not be divided. True convictions of sin will issue in receiving surety-righteousness, and that reception will be followed with a work of sanctification. The first are nought unless followed with the second, and the third, if true, necessarily supposes both.

It is not sufficient that we are convinced of sin, we must also be convinced of righteousness. Neither is

this conviction true, unless it be followed with that of judgment. The first may be without the two last, but they cannot be without it. That is a negative mark of conversion: these are positive. Whosoever has not been convinced of sin, is not a believer. And whosoever has been convinced of righteousness and judgment, certainly is. In conviction of sin we see that we are exposed to hell; convinced of righteousness we are entitled to heaven; and convinced of judgment we are made meet for it. The first of these respects our misery as sinners; the second, our deliverance from the guilt of sin; and the third, our deliverance from sin itself. And therefore whoever pretends to the second, despising the third, it is certain they are yet in their sins. It was not more necessary that Christ should by righteousness redeem us from the hands of justice, than it is that by judgment he deliver us from the power of Satan. That, he did without us in his own person; this, he does within us by his powerful Spirit. He sends forth judgment unto victory, Matt. xii. 20. makes grace victorious in the heart.* Examine yourselves therefore by these three. Break not the chain, as ye would not deceive yourselves, and rise up worse after examination than when ye sat down. If ye have seen your sin to be exceeding sinful, if convinced of this, ye have embraced the Surety's righteousness as your only plea, and unfeignedly desire that he may destroy the works of Satan in you; fear not, ye are certainly in Christ, and it shall be well with you. You are the circumcision, for being convinced of sin, ye have no confidence in the flesh; convinced of righteousness, ye rejoice in Christ Jesus; and the prince of this world who had dominion over you, being judged, ye walk and worship in the Spirit. By righteousness ye are delivered from the law as a covenant of works, and by judgment executed on the prince of this world, ye are conformed to the law as a rule of duty. Happy they, who are thus convinced

* Goodwin's Heart of Christ, &c. p. 64.

of sin committed, righteousness fulfilled, and judgment executed!

10thly. What was said is pregnant with consolation. The doctrine of faith in Christ is calculated to comfort the sons of men. Whoever are disconsolate, they cannot attribute it to the gospel of peace It breathes nothing but strong consolation. When a Saviour was born, angels tuned their harps and sang, and what was the burden of their song? "Glory to God in the highest, and on earth peace, good will towards men," Luke ii. 14. The evangelic breasts of consolation are full this day, as when the shepherds of Bethlehem were told of the new born Saviour. The offer of him *is* as free as ever, the warrant to believe as ample, and the promised salvation as great. The gospel speaks comfort to three sorts of persons.

1st. To you who are not yet interested in a Saviour by believing. Ye are in the gall of bitterness, and the bond of iniquity but here is a Saviour for you. Good tidings indeed! Liberty proclaimed to the captives, and the opening of the prison door to them that are bound, Isaiah lxi. 1. Here is a Saviour and all his salvation as free as can be rationally desired. Nothing required of you to found your title, right or warrant to them. Come, and take, without money, and without price, is the tenor of the gracious offer. Christ and his benefits are freely given, not set up as a matter of sale. What grace here! What comfort may it not afford to poor sinners! Ye need not stand demurring, or raising objections against yourselves, saying I have not this laudable quality, and I have not that: will ever Christ accept of such as me? Yes, man, he has accepted of such, he will accept of such, and he stands with outstretched arms ready to receive thee. It is neither the malignity, the number, nor the aggravations of thy sins, that will make him reject thee. These mountains, towering and black as in themselves they are, before him they shall be a plain. A Saviour can get over every thing but final unbelief and impenitence, and therefore there is nothing to stop thy sal-

vation, if thou wilt but come forward to him. It is thyself, it is thyself that he desires, nothing with thee does he expect. While thou hast nothing, or less than nothing; he has all: all that is necessary to fill thy hungry soul, to heal thy diseases, to cover thy guilt, and to clothe thy nakedness. If thou be empty, in him all fulness dwells; if poor, he is rich; if filthy, he has blood to cleanse thee; if guilty, he delights in mercy, and can abundantly pardon. All these he is ready to give in possession if thou wilt but take. What a comfortable doctrine this! And as the Lord liveth, it is true. But,

2dly. Here is consolation for such as may be walking in darkness, and have no light as to their being in a gracious state. Such as fear the Lord may be in this condition, Isa. l. 10. Their eyes may be so fixed on the swellings of corruption, that they cannot see the sparks of grace. They may complain, that sitting down to examine themselves, they can come to no comfortable conclusion: that when looking for the signet, the bracelets, and the staff, the tokens of the mystic marriage, they cannot find them. Well, my brethren, though the case be so with you, ye must not say there is no hope. What? though there be nothing but a blank or worse in your hearts, there is much, much written as with the lover's own hand in holy scripture. Though ye have no evidence in you, sure I am there is a promise left to you. See it in the text, "Believe in the Lord Jesus Christ, and thou shalt be saved." Here is a sure foundation, be your evidences ever so far of seeking, it remaineth firm. Supposing ye had never laid a stone upon it by believing, yet now ye may. Let your state be as bad as ye are ready to think it, that can be no legal hindrance to believing. Though ye had ten thousand times been mistaken, thinking ye laid hold on Christ when he did not; still he is as near you, in the gospel offer, as the first day you heard of him. When ye can get no comfort, by poring on the marks of grace, ye may get much, by believing the word of grace. If Satan has got betwixt

you and your evidences, he cannot wrest the Bible from you. There shines the grant of grace, fair as that moment it was written. What? though ye may have sinned away your evidences, foolishly sacrificing them to some lust, as did David in the matter of Uriah, God has not withdrawn his overtures of mercy and peace, in Christ Jesus. Though, therefore, there be nothing but darkness within, ye may open the windows of the soul, and receive celestial day from the word of light and life. And, O, my brethren, what a consolation this! amidst all our inconstant frames, ever varying as the moon, the glorious gospel, like him that gave it, is the same yesterday, to-day, and for ever. When therefore we can see nothing but blackness, guilt and defilement in ourselves, when we can get no comfort by reflection, let us go directly to Christ by believing. Let us trust in him for salvation, as if we had never done so before. Tossed amidst the waves of doubts and fears concerning the truth of our faith, let us cast anchor by believing in Christ anew. Many serious souls have reached comfort this way, when they could have none by self-examination. And no wonder, for this is the very road marked out by him to whom God gave the tongue of the learned, that he should know how to speak a word in season to the weary, Isaiah l. 10. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light?" What is he to do? Must he raze foundations? Or cast away all his confidence? Because he has no shining within, no bright evidences of inherent grace, must he give up all for lost? No, no. Let him trust in the name of the Lord, and stay upon his God. Such as by all their poring cannot spell out their own name, here is a name wherein they are called to trust. And O! it is a gracious and a mighty name indeed! It is all composed of mercy and of merit; mercy in the Father, and merit in the Son. Moses tells us of the one, Exod. xxxiv. 6, 7. He heard it from God's own lips, and he bowed and worshipped. Jeremiah tells us of the other, chap. xxiii. 6. A name

this, worthy to be trusted. Its two syllables, mercy and merit, serve as the two pillars Jachin and Boaz, to support a drooping soul. The child of light, walking in darkness, is called to stay upon his God: His in offer, though not in possesion, as he himself apprehends.

3dly. What sons of consolation must they be who have believed in Christ, and know that they have! They know that they have eternal life, and that they shall never perish. Knowing that through grace they have been helped to believe, (Acts xviii. 27.) they are infallibly certain of eternal glory. Riding as on their high places, they can sound a challenge to all creation, and say in the triumphant language of the apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," Rom. viii. 35—39. Sweetly can they travel over all the attributes of Deity, so to speak, and write on each as they pass, *This is mine.* They can take the believing MYS in their mouth, each of which is sweet as the honey-comb, or the hidden manna. The Lord is my rock, my fortress, my deliverer, my God, my strength, my buckler, my high tower, my goodness, my sun, my shield, my light, my life, my righteousness, my king, my holy one, my shepherd, my redeemer, my refuge, my portion, my salvation, my beloved, my friend, my father, my glory, my joy, my everlasting all. Having got the Christ of God, they are interested in his unsearchable riches. What? though they cannot look to this extensive estate, or that spacious building, and call them theirs, yet being heirs of God, and

joint heirs with Christ, they can rejoice in tribulation and poverty itself. The Son of God being their Saviour with their own consent, all his creatures, from Gabriel who stands before him, down to the meanest insect, must be their servants. Angels and elements, men, yea, and devils themselves, shall be subservient to their happiness. In one word, having believed in Christ, they shall be saved, sure as he is faithful who hath promised.

11thly. From what was said, we may see the misery awaiting those who do not believe on the Lord Jesus Christ. They shall not be saved. The great and precious promise made to such as believe, implies the most dreadful threatening to such as do not. They shall not only miss the great salvation, but suffer positive and perpetual punishment. That Christ who now offers to be their Saviour, shall become an enemy, and pursue an eternal quarrel with them. Now he bids them come, and they will not. At last he shall command them to depart, and they must. Every slighted opportunity, every despised offer of mercy, will add a terrible heat to their furnace. Of that cup of salvation which the gospel presents, they scorn to drink; but the day is near when the Mediator's own hand will mingle them one which they shall not be able to refuse. How their hearts shall fail, and their lips quiver at the sight of the cup of vengeance! Drink they must, and ah! ah! it will be ETERNITY to the bottom. So much gospel grace as they have despised, so much torment shall be given them. The joyful sound they shall hear no more. A second trial they shall not have. This their day being finished, they shall never see another. No light amidst the blackness of darkness. No morning to succeed that doleful night. No mitigation, no period of punishment. Such the portion which God will appoint to unbelievers. And this suggests another part of application, with which we shall conclude. And that is,

12thly. Let all be persuaded to believe. Let such as have believed, continue stedfast in the life of faith,

ıd such as are yet strangers to Christ, acquaint themlves with him, and so be at peace, and be saved. Ye ho have believed, go on from faith to faith. Let ıur whole life be a coming unto Christ. If any can tisfy themselves with once believing, it is a sign they ıow nothing of the matter. Our faith is never perct, it is still susceptible of new degrees. Yea, though were perfect as to the intenseness of the act, still it ere our duty to add permanency to that intenseness. must be our habitual temper to be relying on Christ r all. We must go up through the wilderness, leang upon our Beloved, Cant. viii. 5. Our whole life ould be a continued resting on him, going from one gree of faith to another, till we come to the land of ımediate light and vision. "Lord, said the disciples, crease our faith," Luke, xvii. 5. And said the belovl disciple, "These things have I written unto you, who lieve on the name of the Son of God, that ye may lieve," 1 John v. 13. And said he who laboured ore abundantly than them all, "the life which I now e in the flesh, I live by the faith of the Son of God, ho loved me, and gave himself for me," Gal. ii. 20. y these footsteps of the flock let us go forth, as we ould approve ourselves to be the sheep of Christ's ısture.

Ye who are yet in your sins, "Believe on the Lord sus Christ. Look unto him, and ye shall be saved. ome unto him, and he will in no ways cast you out. ast your burden on him, and he shall sustain you." ome, sinners, for Saviour is his name, and salvation is s work. Come, ye guilty, and receive a pardon. ome, ye filthy, and be washed. Come, ye diseased, ıd be healed. Come, ye naked, and be clothed. ome, ye poor, and be rich. Come, ye children of rath, and be the sons of God. Come, ye miserable, ıd be happy. Come, ye who have nothing, and reive all. Come, ye young, for ye have been too, too ng without a Saviour. Come, ye old, for it is not yet o late. Come, all without exception, unto Christ. ome, for there is room. Three things, among others,

should have weight with you. Your opportuni
fair, your time is short, and your all, your eternal
at stake. Your warrant to believe is firm and br
having God's own seal annexed to it. The Fa
commands you to believe in the name of his Son;
Son makes offer of himself; and the Holy Spirit, s
Come. There is nothing in the way betwixt C
and you, but your own unbelief. Wind and tide
for you, and why will ye not sail? Why not ply e
oar to reach the Saviour? Come you must. You
not be brought to him sleeping, much less against
will. Christ is willing, but so must you, otherwis
never shall be yours. Your opportunity, though fa
short Your glass has been running ever since ye
gan to live. Trifle as you may, your golden sands
passing, and all the world cannot tell you how
may be to run. Now is your day. It is but a
and God may send darkness as at noon. While
are shutting your ears and your eyes, the slighted
deemer may turn his back, break off the treaty,
swear, that ye shall die in your sins. Your time
well as his gracious offer, are wholly in his ha
And while ye slight the one, he may in awful j
ment put an end to the other. And then, then
ner, where art thou? From a land of Bibles, thou
be hurried to the bottomless pit. Despised mini
shall solicit thee no more. Nothing henceforth
messengers of vengeance. Our text shall soun
more in your ears. It shall not be then, "Believe i
Lord Jesus." No: Very different orders shall be g
concerning thee. "Take him, bind him hand and
and cast him into utter darkness." And if this be
case, is not thy all at stake, sinner? There is no c
alternative, but believe, or be damned. If thou
not believe, Christ shall not be thine. And if
hast not him, thou losest all. To eternity the thou
of a lost salvation, a lost soul, a lost heaven, shal
like oil to thy flame. Falling as from the pinnac
gospel-offers into hell, dreadful, dreadful beyond
imagination, shall be thy plunge. If therefore, t

be any authority in God's high command, if any thing inviting in a Saviour's aspect and offer, if any thing alluring in the Spirit's motions, if any value in time, if any gain in godliness, if any joys in heaven, if any torments in hell, finally, if thou hast any love to thine own soul, I beseech by every one, I beseech thee by all of these, "Believe in the Lord Jesus Christ."

A TREATISE

ON THE

NATURE OF SAVING FAITH.

PART SECOND.

Acts xvi. 31.

——— *and thou shalt be saved.*

HAVING spoken at large concerning faith in Jesus, we come now to the second thing proposed in the method, viz. To speak of the salvation promised to the believer. "Believe in the Lord Jesus Christ, and thou shalt be saved."

In discoursing on this salvation, we intend two things.

I. To speak concerning its properties.

II. To take a view of its various parts.

First we are to mention its properties.

And in the first place. It is a purchased salvation, purchased by him in whom we are called to believe. Though by nature the Son of God, he became a man, yea, a servant, to purchase salvation to the sons of men. They having forfeited all right to glory, in that condition they had still continued, had not Christ

made the purchase. From the infusion of spiritual life into the dead soul, to their sitting at Christ's right hand, all, all is a purchased possession, Eph. i. 14. Not a drop of salvation but cost the Saviour's heart a groan. Sinners were not only poor, and therefore unable to buy their bliss, but they themselves were as debtors in the hands of justice, and therefore to be bought back. Accordingly there was a double purchase, viz. of persons and of things. One mighty price was given for them both. The Redeemer gave himself, Tit. ii. 14.; he made his soul an offering, Isa. liii. 10.; allowed his body to be broken, and his blood to be shed, Matt. xxvi. 26.—28.; gave his back to the smiters, and his cheek to them that plucked off the hair: and hid not his face from shame and spitting, Isa. l. 6. A high priced salvation indeed! Corruptible things, as silver and gold, were of no value here. Thousands of rams, ten thousands of rivers of oil could not pacify nor please. Torrents of tears would have been ineffectual. In vain had men sacrificed their first-born for their transgression. In vain had they offered the fruit of their body for the sin of their soul, Mic. vi. 7. Adam and all his sons were too poor to give an adequate price. Nay, angels themselves could not. The redemption of one sinner would have beggared them all. The price of salvation was too high for the whole creation. It was a God that was offended, and none but a God could satisfy for the offence, and purchase the forfeited inheritance. God purchased his church with his own blood, Acts xx. 28. The Son laid down his life for the sheep, John x. 15. His life, his precious life, was the price of our salvation. If we are forgiven, it is through his blood, Eph. i. 7. If we are cleansed, it is in his own blood, 1 John i. 7. If we have boldness to enter into the holiest, it is by the blood of Jesus, Heb. x. 19. Thus the salvation promised to a believer is purchased.

2dly. It is a great salvation, and no marvel, since the price was so. It is expressly called the great salvation, Heb. ii. 3. Great in its author, great in its

price, great in its recipient subject, great in respect of the evils from which it saves, great in regard of the privileges it conveys.* It is not a petty deliverance from some temporary evil; but so great, that nothing can equal it. Like that love from which it sprung, it passeth knowledge. It is exceeding abundant above all that we can ask or think. Great was the salvation which Israel saw at the Red Sea, Exod. xiv. 13, 31. But it was only a type of this, as the Egyptian bondage was of Satan's tyranny. The wonder-working rod of Moses was not comparable to that of the Redeemer's strength; that, with which he smites the wicked; that under which his redeemed are made to pass, when brought into the bond of the covenant. This salvation is great as it respects the whole man, the subject saved. Great was the disease, incurable, except by the Balm of Gilead, and the great Physician there. Not the body only, but the soul first and chiefly was all overrun with most malignant maladies: maladies not to be mastered by any thing less than the Physician's own blood. A wounded spirit who can bear? And I may say who can cure, but the God and Father of spirits? Such our diseases that angels could not devise a medicine, no more than they could pay our debt. But the salvation promised brings a balm for every sore. If the conscience be defiled, it can purge it; if loaden with guilt, it can throw off the burden. It opens the blinded eye, unstops the deafest ear, heals the withered hand, makes the lame to leap as an hart, and the tongue of the dumb to sing. It brings from a fearful pit, it raiseth to a lofty throne. Such a great salvation is it.

3dly. The salvation promised to such as believe, is free. This is no way inconsistent with the first particular, wherein we spoke of its purchase. For though purchased by Christ, it is altogether free to us. Dear as he paid for it, we give nothing. He purchased it from God, that we might have nothing to do but to

* Burkitt.

take it, to take it freely. Its high price and its absolute freedom are most consistent, serving at once to declare the justice, and to enhance the grace of God. So the apostle teacheth, Rom. iii. 22, 24. All who believe, are justified freely by grace, through the redemption that is in Christ Jesus. Christ's redemption and the Father's grace, how beautifully do they meet in one great end, the salvation of sinners! The Father proposed high conditions to the Son, that he might give all freely unto us. What cost him his life and his blood, is offered to us "without money and without price," Isaiah lv. 1. The gospel offer runs, "Whosoever will, let him take the water of life freely," Rev. xxii. 17. O what a blessed market this! An empty purse, as one says, need not make a bashful merchant. No matter what we be or have been, what we have or have not; none of these things affect our right to the offered salvation. If we be but willing to be saved, we shall. "Whosoever will, let him take." And what can be freer than this? It is not whosoever hath such and such laudable qualifications, but "whosoever will, let him take." If a man be willing, the bargain, so to speak, is made, salvation is his own. It is not, he may take upon this condition, or upon that. No; whosoever will, let him take of the water of life freely. That faith which is necessary to interest us in Christ and his salvation, is most consistent with its freedom. Faith is not a giving any thing for a Saviour and his salvation, it is only the taking or receiving them. By taking him we are savingly interested in it. There is no obtaining it, but by taking him; inasmuch as it is in him. But does this obscure the freedom of salvation? By no means. In taking Christ, in resting on him for salvation, we take the greater before we get the less. For true it is, that a person is more excellent than a thing; the Son of God is more than all his purchased benefits; as the worthy bridegroom is preferable in himself to all his estate, however extensive. Instead of diminishing, it greatly magnifies the bounty of a king, that he offers not a pardon

only to a traitoress, but also himself to be her husband, and in and with him a pardon, a kingdom and a crown. Thus salvation is most free in its application, as it was in its rise. There was nothing in us to move or excite the love of God. "He loved us freely," Hos. xiv. 4. and hence he purposed our salvation. And as little is there in us to merit the application of the purposed and the purchased salvation. From first to last, from its rise in God's own breast, till it bring us to the vision of his face, it is all, all of grace. It is so free that we have nothing to do, but to take; so universal in offer, that whosoever will, may have it. Hence it is called, the "common salvation, Jude 3."

4thly. It is an everlasting salvation: so it is expressly called, Isaiah xlv. 17. As it was from eternity, in its rise; it shall be to eternity in duration. It is no temporary deliverance, to be succeeded with a heart breaking loss. No; it is a salvation for evermore. As union with the Saviour can never be dissolved, so his salvation can never be lost. His righteousness imputed to the believer is an "everlasting righteousness," Dan. ix. 24. The pardon given is irrevocable, Jer. l. 20. The handwriting is torn and taken out of the way, so that it cannot be pieced-together again, Col. ii. 14. The saved being made sons, abide in their Father's house for ever, John viii. 35. Inherent grace shall be in the heart "a well of water springing up into everlasting life," John iv. 14. "He that believeth, hath everlasting life," chap. iii. ult. "He has got the blessing, even life for evermore," Psalm cxxxiii. ult. And now if the mystical union cannot be dissolved; if the robe of imputed righteousness cannot be rent, nor wax old; if the Spirit will never depart; if the seed of God, inherent grace, shall still remain; if the believer's title to heaven cannot be invalidated; if his meetness for it shall never be totally lost; from all these it follows, that his possession shall be sure. And if once admitted to possess, shall he ever lose it? No, no: there is no possibility of that. Being a pillar, a monumental pillar in the temple of his God, he shall go no more out, Rev. iii. 12. No

more out to the field of temptation, no more out from temple-light, no more out from temple-service, no more out from temple-enjoyments. Soon as a sinner is helped to believe in Christ, he is brought into a state of salvation, from which he can no more fall, than the saints of heaven from their seats. Though fallible with respect to his actions, he is no more so as to his state. That fountain of life is bubbled up, that shall never dry; that day dawned, which shall never end; that seed sown, which can never rot; that earnest given, which shall never be recalled; that knot tied which shall never be unloosed: God is able, and therefore he can preserve believers: faithful, and therefore he will. The arms, the everlasting arms of his power and his promise shall still be underneath them. When going astray, through the remainder of indwelling sin, he will not cast them off. So far from that, he will take up his paternal rod, and in mercy chastise them to their duty, Psalm lxxxix. 30—36. By his power they shall be kept through faith unto complete salvation, 1 Pet. i. 5. That love which brought them into Christ, will not leave them to fall away. It will perfect what concerneth them.

5thly and Lastly. The salvation promised to believers, is gradual as to its application. It is not conveyed all at once, but by such steps or degrees as hath seemed good to the divine wisdom. Believers are not instantaneously carried to the heights of Zion. By the hewings of providence, and the influences of grace, they are gradually prepared for the glory of another state. By faith they pass from the slavish to the childish state; and being children, grow up to the stature of perfect men in Christ Jesus. During this life they are in a state of minority, and being minors, they are not admitted to the full possession of the inheritance. Nevertheless they have so much as their wise and merciful Father sees proper. The salvation is given them at three great periods: more at the second than at the first, and more at the third, than at either. These are so

many eras, which I doubt not they will remember to eternity.

1st. Salvation is given them immediately on their believing in Christ. Being thereby united to him, they are justified; having all their trespasses forgiven them, and as heirs entitled to the kingdom of glory. The bar of the legal curse being thus removed, they are also sanctified more and more. United to the great Vine, his vital influences flow in copiously upon them. Being sons, they walk no more in the rags of their natural state. Though some of these are still upon them, they are not their garments. No, they are clothed in the beauties of holiness, from the womb of the morning, Psalm cx. 3. Soon as the day of grace dawns, soon as they are born again, they are adorned with garments of glory and of beauty. Being the children of a king, they are not left to sit as on a dunghill. They are allowed access to their Father, such as the world cannot know. And thus they are trained up for still greater things to be given them at the second period, viz. death. Though during this life, their relative state was perfect, yet not their real. Though perfectly justified, they were not perfectly sanctified. But at their death, their souls are made perfect in holiness, and do immediately pass into glory. Now they get more of the great salvation than ever. Formerly they had their spots, but now they have none. Though clean, yet they still needed to wash their feet, John xiii. 10. But now they are perfect, being the spirits of just men made perfect, Heb. xii. 23. The childish state being done, they henceforth act in a manly manner. They run no more after toys, are no more ready to deviate from the path of duty, but keep their appointed course, as the sun does his. No more do they experience the frowns of an angry Father, or smart under the lashes of his rod. Perfect holiness, immediate and uninterrupted vision are their bliss. But still there is one part of the man lying in a low inactive state, viz. the body in the grave. For its partnership in their bliss they cannot

but be ardent: not being happy in their whole man, till it be re-united to the soul, be also a partaker of glory. And this last part of the great salvation is given at the third period, viz. the resurrection. During all that happiness to which the soul was admitted in the intermediate state, the body was in the low, the lonely and the loathsome grave. The ark, so to speak, was in the land of the Philistines, in the enemy's territories. But in the morning of the resurrection it is brought back with glory and triumph. Then the body so lately the prey of worms, or the sport of warring winds, shall be made partaker of the salvation which is in Jesus Christ, with eternal glory, 2 Tim. ii. 10. As at death every moral infirmity was removed from the soul, so at the resurrection shall every natural infirmity be from the body. And now the believer in his whole man shall obtain all the promised salvation; all that salvation for which he trusted in Christ, and to which he had been brought by such remarkable steps.

These three periods are the most memorable to the saints. They are the three notable days mentioned in scripture. The day of power, the day of death, and the day of judgment. In the first, Christ enters the soul by his Holy Spirit; in the second, he receives it unto himself; and in the third, he brings the whole man into a state of consummate glory. The first is the day of espousals; the second, the private home-bringing of the bride by friendly angels; and the third, her public reception by the bridegroom himself. In some the space between the first and second period is shorter, in others longer, as seems good to the God of all grace. And the space betwixt the second and the third period is shortening daily. Grace does that in a few hours with some, to which it takes many years in others. So in the case of the thief on the cross, the day of power, and the day of death wonderfully coincided. That day he believed, he also entered into glory. Amazing speed! He was in the three different states of nature, grace and glory, in one day. At

morn he knew not Christ, at noon he clave to him on the cross, and ere night he was with him in paradise, Luke xxiii. 43. We who now die in Christ have a short lodging in the grave, compared with the Old Testament saints. Believers at Christ's second coming shall not die at all. They shall not know a gloomy grave. And supposing the last elect vessel to believe at the last day only, and not before, how soon shall he obtain perfect salvation! Having received Christ into his heart, he shall anon be raised in his whole man to a seat at his right hand. His iniquity shall be removed, and his salvation perfected, in one day. So much for the properties of the salvation promised to believers.

Let us next take a view of its various parts. And in the

1st Place, Such as believe in Christ are saved from the law as a covenant of works. He "was made under the law, to redeem them that were under the law," Gal. iv. 4, 5. And soon as sinners are helped to believe in him, they obtain that part of salvation. As he is now no more under the law in its federal form, neither are such as believe in him. He and they are but one mystical body. Therefore if the Head be free, so must the members. Though it does not follow, if he be on the throne, so are they in their own person. Neither does it follow, that, if upon his being delivered from the law, believers are also delivered from it; therefore when he was under it, they were personally under it too. The surety may be incarcerate, while the principal debtor is not. But the former being liberated in consequence of the full payment, the latter cannot be confined, especially as he pleads that payment. It is therefore certain, as Christ is risen, that such as believe in him are delivered from the law as a covenant of works. They are delivered from its commanding, its condemning, and its irritating power.

1st, From its commanding power. It has no au-

thority over them. Christ being subjected to its precept in the days of his flesh, they are set free from it. Its mouth is shut in their case; it has nothing to demand from them, the Surety having paid all. To subject believers to the commanding power of the covenant of works, is in effect to bring them under its condemning. For if it can command, it can surely condemn for disobedience. Its commands when disobeyed, must be followed with punishment; otherwise they may be broken with impunity. And thus the law will not only be weak to justify, weak through the flesh, Rom. viii. 3. but weak in itself to condemn its transgressors. But it is not so with the covenant of works. Wherever it has a mouth to speak to a man, it has a heavy hand to punish him, if he will not hear. These two cannot be divided. But such as are believers, are saved from both. For,

2dly. They are not under the condemning power of the law. Sinners as they are in themselves, he in whom they believe, was made sin for them, 2 Cor. v. 21. "He was wounded for their trangressions, he was bruised for their iniquities; and the chastisement of their peace was upon him," Isaiah liii. 5. Therefore as God is just, they shall not come into condemnation. The law having condemned their Surety, cannot condemn them too. Its awful thunders may sound in their ear, but its fire shall not seize or singe a hair of their head. No: for they are not under the law, but under grace, Rom. vi. 14. Yea,

3dly. They are not under the irritating power of the law. Such a power it has over unbelievers. It does not irritate in itself, but in virtue of the reigning corruption. In them sin takes occasion by the commandment, Rom. vii. 11. and rages the more, like the untractable horse impatient of the bridle. It is enough to corrupt man to see what the law forbids, and that, that he will follow and work with all greediness. The commandment coming, sin revives, instead of being restrained, Rom. vii. 9. Mournful situation indeed! But from it believers are saved. The law coming from

a Mediator's hand, and being all inlaid with grace, has sweet effects in them. They count it holy, and just, and good: and hence delight in it, after the inward man, Rom. vii. 12, 22. Thus, believers in Christ are wholly and altogether set free from the law as a covenant of works: set free both from its commanding, and its condemning power. It cannot speak a word to them, nor lay a hand on them. The law does not, like a whirlwind, raise the dust of their corruption, but accompanied as with the rain of gospel-grace, it washeth it away.

2dly. Such as believe in the Lord Jesus Christ, are saved from sin. Being by faith united unto him, they partake of his salvation. And one chief part thereof, consists in deliverance from sin. To save in this manner is making good his name; "For thou shalt call his name Jesus, said the angel, for he shall save his people from their sins," Matt. i. 21. To be in sin, and to be in Christ are incompatible. Man is conceived in sin, Psalm li. 5. Born in sin, and lives in sin, aye and until he believe in Christ. Hence that awful threatening, John viii. 21, 24. that unbelievers shall die in their sins. But soon as a man is united unto Christ, he is no more in his sins, according to scripture-reckoning; though sin still remain in him. So we are taught to reason from that saying, 1 Cor. xv. 17. "If Christ be not risen, your faith is vain; ye are yet in your sins." Hence, it undeniably follows, If he be risen, our faith is not vain; we are not now in our sins. The sinner trusting in a living Saviour, is saved from sin, and that in a fourfold sense, viz. from its guilt, its filth, its being, and its effects.

1st. The believer is saved from the guilt of sin, this follows immediately on his believing. Guilt is the obligation to condign punishment. But by believing in Christ, this obligation is cancelled. The man passeth from a state of legal death into a similar state of life, John v. 24. All his trespasses are forgiven, Col. ii. 13. All his sins are covered, Rom. iv. 7. effectually

and for ever covered, as being cast into the depths of the sea, Mic. vii. 19. There is a formal remission of sins, past and present, and a non-imputation of sins to come. The believer is the blessed man to whom the Lord will not impute sin, Rom. iv. 8. All the sins that he hath committed are blotted out as with the Saviour's blood, Isa. xliii. 25. And none of these which he shall commit, shall be judicially laid to his charge, Rom. viii. 33. They shall not be set to his account. God will not remember them, Heb. viii. 12. It would be poor comfort, if the believer being forgiven all the sins that he hath commited prior to his union with Christ, were to begin a new score, so to speak. In vain should he emerge from the waves of guilt, if for the first offence he were to be replunged in them. At this rate, indeed, his head would still be under water. But better, far better things are provided for him. His neck being once lifted off the block of justice, shall never, never be again laid there. The righteousness of the Saviour being imputed to him, none of his own unrighteousnesses ever shall. The imputation of both cannot possibly take place, 2 Cor. v. 19, 21. His iniquity being caused to pass from him, the extremities of east and west shall sooner meet, than it return, Psal. ciii. 12. Being stripped of the filthy garments, and clothed with change of raiment, Zech. iii. 4. sure as God is unchangeable, the white shall not be torn off, and the black again put on. He is justified, he is justified, and ever shall. And not only is he saved from the guilt of sin; but also,

2dly. From its filth. That Saviour in whom he believes for salvation, came not by blood only but also by water, 1 John v. 6. By water to wash away the filth of sin, as well as by blood to atone for its guilt. Such as are justified in his name, are also sanctified by his Spirit, 1 Cor. vi. 11. According to his mercy he saves us by the washing of regeneration, and the renewing of the Holy Ghost, Tit. iii. 5. Believers not being under the law, sin shall not have dominion over them, Rom. vi. 14. They are not only glorious without, in re-

spect of their courtly dress, imputed righteousness; but made all glorious within, by a work of inherent grace. They are adorned with the hidden man of the heart, a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4. Though black as Ethiopians, yet being made heirs of the kingdom, their complexion is changed by a miracle of omnipotent grace. They are made white, and thus one saving wonder is added to another, the greater to the less. It was much to adopt the Ethiopian into the family. But O! to change his skin, to give him the family likeness, to adorn him with the Adopter's own image, that is grace, grace unspeakable. It was much to be recovered to the divine favour, but more to be made partaker of the divine nature, 2 Pet. i. 4. Satan the destroyer struck at the image of God in man, nor did he miss his mark. To repair that image so defaced, was the Saviour's great errand into the world. And he accomplisheth it effectually in all such as believe on him. As a Surety he redeems their life, but as a Physician he healeth all their diseases; with his stripes they are healed, Isa. liii. 5. From his wounds issued that balm which cures their most inveterate maladies, Psalm ciii. 3, 4. Actual remission was given by the sentence of the judge, but to purify the pardoned, requires the working of his mighty power. The one was effected by the breath of his lips, so to speak, but the other requires the strength of his arm. That was done at once: this by degrees.

3dly. Such as believe in the Lord Jesus Christ, are saved from the very being of sin. The Saviour does not only lop off its branches, but at last he tears up its very roots. Soon as a sinner believes in him, the power of his sin is broken, but its very being is not destroyed till death. Though it reigns no more in the man, it still exists in him. In the day of power it was tumbled from the throne of the heart, but at the day of death only it shall be altogether cast out. The leprosy has so infected the walls of the house, that it is not to be entirely removed, till they be thrown down and not

one stone left upon another, Lev. xiv. 45. In believing, a period was put to its reign; and in dying, an end shall be put to its very existence. After that it shall disquiet the believer no more. The Saviour gave it its death's wound when he entered the soul, and at death it shall breathe its last. The body of death shall be laid aside at the death of the body. All the time from the day of power to the day of death it hangs nailed to the cross of Christ, it is in a state of crucifixion, Rom. vi. 6. Many are its groans, and mighty its struggles as for life. Sometimes it is ready to get down upon the man, hangs, but as by one nail. Nay, sometimes he is ready to pity it as his old companion, to draw the nails, take it down and hug it afresh. Such the mysterious state of the believer while here. But at death the scene is changed. Then there is no remainder of sin in the soul. Holiness is perfected. The soul is thoroughly sanctified, not having spot, blemish, wrinkle, or any such thing, Eph. v. 27. It is fair, without a spot; sound without a blemish, and smooth without a wrinkle *. It is without fault before the throne of God, Rev. xiv. 5.

4thly. Such as believe in the Lord Jesus Christ are at last saved from the very effects of sin. This is entirely distinct from the three preceding particulars. To remove the guilt of sin is one thing; to remove its filth another, to destroy its being, a third. But all these may be done, its effects still remaining. Thus, when the soul is caught up before the throne, still the effects of sin are visible in it. What else is the language of its disembodied state? Though a pure soul, it is without its body. A state which it had never known, had not sin entered. Long as soul and body are asunder, they both are under the effects of sin, though without sin itself. It was sin that loosed the knot of union, so to speak, and while it remains untied, the effects of sin continue. The disembodied soul, amidst all its unutterable joys on high, cannot but remember how low its

* Charnock.

partner lies in the gloomy grave, and of consequence long for its resurrection to glory. The effects of sin are thus written in heaven and in earth; in the unbodied soul, and the mouldering dust of the saints. But from these the Saviour will save his people. Having delivered them from sin itself, he will not leave them under its disagreeable effects. Sure as his own soul was not left in hell, nor his body suffered to see corruption; he will not leave the souls of his people in their disembodied state, or suffer their flesh to be always a prey to the monster death. As he in his whole man is now in heaven, so shall they in his appointed time. The body was bought with a price, it is the Lord's, and therefore he will save it. But being first in the transgression, as I may say, (for by its senses sin entered the soul,) it is just that it should be last in the salvation. So much for salvation from sin in its guilt, filth, being, and effects.

3dly. Such as believe in the Lord Jesus Christ, are saved from Satan. Being brought forth of the prison of a natural state, brought forth by the orders of the judge, the jailor has no more legal power over them. It is one great part of Christ's salvation, as to open the eyes of sinners, turning them from darkness unto light, so also to turn them from the power of Satan unto God, Acts xxvi. 18. While in a state of unbelief, they are Satan's home-born slaves. Having them as in his custody he tyrannizes over them at his pleasure, subjecting them to the basest drudgery. His galling chain is wreathed around their neck, and all the miseries of bondage they suffer. But in the day of power the Saviour enters the prison-house, binds the strong man, knocks off the sinner's chains, and bids him follow *him*. A glorious salvation indeed! From that day forward the elect sinner is no more under Satan's power as formerly. He is no more a captive, but a combatant, and at last shall be more than a conqueror. I say, a combatant, for though legally delivered from Satan, that tyrant's wrath was never greater than now. And hence, like another Pharoah, he musters up all his for-

ces, and pursues the soul so lately escaped, intending to bring it under double bondage. But the Lord-deliverer is at hand, as the believer's rear-ward; and in the end, will write confusion on every attempt formed against him. What day he struck off the sinner's fetters, he put on him the whole armour of God. In so doing he told him that he was to fight, and promised he should overcome. When he gave him armour, he taught him to use it, and daily gives him strength to fight the good fight of faith, 1 Tim. vi. 12. And thus as he died for the sinner, to redeem him from justice, so he fights in him, and for him, to save him from the power of Satan. As a Priest he bled, but as a King he gives deliverance from the wicked one. In that case the sinner was bought with a price; in this, he is saved by power. There he bruised Satan under his own feet; and here he bruiseth him under the feet of his saints, Rom. xvi. 20.

Sometimes indeed they may be sore harrassed and well-nigh overcome. While sin is in them, Satan will every now and then be upon them. Fall they may, but that Saviour, in whom they believe, will raise them up again. Into temptation they may come, but God is faithful, who will not suffer them to be tempted above what they are able; but will with the temptation also make a way to escape, that they may be able to bear it, 1 Cor. x. 14. The Saviour who was himself tempted, will not fail to succour them that are tempted, Heb. ii. 18. He is merciful and faithful to give grace to help in time of need, chap. iv. 16. His sheep shall never perish. Though simple, the enemy with all his wiles shall not deceive them into hell. Though weak, the restless and the roaring lion shall not devour them. Their Redeemer is strong; the Lord of hosts is his name.

4thly. Such as believe in the Lord Jesus Christ, are saved from this present evil world. This was one end he had in view when he gave himself for our sins, Gal. i. 4. and therefore such as trust in him shall be saved with this salvation. The world, though all engaged

against them, shall never destroy the meanest of their number. Greater is he that is in them, than he that is in the world, 1 John iv. 4. Let Satan and all his legions earthly or infernal attack them, they cannot be destroyed. He in whom they believe is Immanuel, God with us, and before him devils and men are as dry stubble before the whirlwind, or the devouring flame. He overcame the world, and therefore it shall not overcome them, John xvi. 33. A battle they may lose, but in the war they shall certainly be victorious. That Saviour who saves them from other enemies, will not leave them to perish by the world. All that it can do against them shall be rendered ineffectual in the issue. Its machinations may be reduced to two, viz. its flatteries and its frowns. By those it attempts to work on the believer's hopes, and by these, on his fears. In its one hand it holds the intoxicating cup of pleasure, in its other the bitter cup of pain. Such as will not receive the honey, it threatens with the worm-wood and the gall, and by these two, as by warlike engines, it destroys its thousands and its ten thousands. But from this destruction the believer is saved by the Lord Jesus Christ. All that the world can offer is too little to operate on his hopes. Its treasures and its kingdoms have not the bulk or the beauty in his eye, that the things unseen have, Heb. xi. 26. Its threatenings, in their most dreadful array, have not half the influence on him, that the word of the living God hath. And hence believers have unreluctant been cast into the lion's den and the fiery furnace. To all this they have been strengthened by the Saviour: and though weak in themselves, made more than a match for all their enemies. As Egypt with all their united cunning, cruelty, and strength, could not prevail against the Israelites, neither shall the world against such as are in Christ.

5thly. Such as believe in the Lord Jesus Christ shall be saved from death. Christ and his people have many enemies, and death is none of the least of them. But it is devoted to destruction at last, and even now

it is disarmed. It entered into the world by sin, Rom. v. 12. Sin was the wide gate by which that Trojan horse did enter in. And since that era, O what havoc has it made among mankind! Thousands and thousands it has swallowed at a meal. The first it carried off was a saint, and him it seized in a most violent manner, not waiting till the lamp of life was in the socket. Abel's blood was shed, and that by the hand of a brother. How extensive the empire of death! All that have been born have died, except two. And as if to balance that, two died, who were never born, viz. Adam and Eve. The saints in their various generations have died as well as others. Nevertheless, paradox as it seems, they are saved from death: though not from its painful stroke, yet from its poisonous sting. Death, though introduced by sin, is made subservient to believers. While it takes others by the throat, hauling them away to the infernal prison; it puts an end to the sins and sufferings, the sensible sufferings, of the saints. True, it tears soul and body asunder, but notwithstanding, the dying believer is a gainer on the whole. For though absent from the body, he is present with the Lord, 2 Cor. v. 8. Present in such a manner as he never was while in this life. And thus the soul, though it has lost, or rather left the servant for a season, the body, I mean, yet it has got the Lord and Saviour. Therefore according to the justest reckoning, for the believer to die is gain, Phil. i. 21. Death is one of the all things that are his, 1 Cor. iii. 22. He may sometimes be troubled with its fear, and often feel its pain, but never, never shall he know its sting. Christ took that away, together with the hand-writing that was against us. He put away sin by the sacrifice of himself, Heb. ix. 26. And the sting of death is sin, 1 Cor. xv. 56. While death seals up unbelievers under all their guilt and filth, saying let him that is filthy, be filthy still, it has quite a different office in the believer's case. It finisheth transgression, makes an end of sin, and brings in everlasting righteousness. And if it make an end of sin by

introducing the believer into a sinless state, is it not evident as the light, that its sting is gone? Thus in dying, believers are saved from the sting of death.

6thly. Such as believe in the Lord Jesus Christ shall be saved from the grave. Though at death the souls of believers are made perfect in holiness, and do immediately pass into the presence of the Lord, yet their bodies lie in the grave, as so many trophies it would seem, of victorious death. Though a part, yet not the whole of the man has escaped its cold clutches. Therefore the salvation is not yet complete. Death seems to reign over the believer's dust. How universal its domain. How long has it retained its power over half the man at least! All the bodies of the saints, since Abel's blood was shed, are lying under the leaden hand of death; except Enoch, Elias, and such as arose after Christ's resurrection. Death has turned its adamantine key and locked its rusty door upon them. There they have lain thousands and thousands of years, and according to the judgment of sense, the longer their continuance in death's dominions, they are the farther from liberty; the more hopeless is their resurrection. So to raise Lazarus on the fourth day appeared more miraculous than to have done it on the first, John xi. 39. The bodies of all the former generations of saints, where are they? None but the omniscient God can say. He sees them now though dissolved into dust, and at last he will save them with an everlasting salvation. The Saviour is Lord both of the dead and living, Rom. xiv. 9. All that died in him shall at last in their whole man live with him. Death and the grave must resign their long continued captives. He uttered a creative word at first, Let there be light, and it was: Let there be a firmament, and it was. At last he will speak a resurrection-word, Arise ye dead! and they instantly shall. The sea and the earth shall give up their dead. The rusty doors of mortality shall fly open! and the saints come forth of their subterraneous chambers, where they have slept for ages. As in dying they were saved from the sting

of death, then they shall be victorious over the grave itself. The Saviour will swallow up death in victory, Isaiah xxv. 8. According to his promise of old, he will ransom his people from the power of the grave: he will redeem them from death. Trampling these mighty monarchs under foot, he will cry as in triumph, Death, I will be thy plague! O grave, I will be thy destruction! repentance shall be hid from mine eyes, Hos. xiii. 14. Thus the last enemy that shall be destroyed is death, death reigning in the grave, 1 Cor. xv. 26.

7thly and Lastly. The salvation promised to believers implies a state of everlasting glory in the heavenly world. This I mention as something distinct from, and vastly superior to, all the preceding particulars. Suppose believers possessed of all these but not of this, that is, that raised from the grave they returned to this world fitted for them, as paradise for innocent Adam, their condition would differ from his in one thing only, they being in a state of confirmation, whereas he was in a state of probation. But such a state would be as different from the heavenly glory, as Adam's was from that which was further promised him, having run the race of obedience that was set before him. Believers being saved from the devouring grave, shall in their whole man enter into eternal glory. So the apostle speaks, 2 Tim. ii. 10. the salvation which is in Christ Jesus, with eternal glory. As it is little we know, so little, very little, we can speak of this glory. We apprehend it consists chiefly in three things, viz. vision, assimilation, and enjoyment.

1st. Believers shall be honoured to see God and the Lamb. Now they believe on a word, they hear with the hearing of the ear, but then they shall see with the seeing of the eye. Here they believe God's word, but there they shall see himself. Now they trust in an unseen Saviour, then, then they shall see him face to face. With their bodily eyes they shall see a God in flesh. Not in the likeness of sinful flesh, as some of them saw him on earth, but in sinless shin-

ing flesh, resplendent with the lustre of indwelling Deity. That blessed body which was formed in the virgin's womb, hung on the tree, and lay in the grave, they shall see exalted on a throne far above angels, principalities and powers, and every name that is named. They shall see for ever without interruption, for there shall be no night there, Rev. xxi. 5.

2dly. Sight shall issue in assimilation. We shall be like him, says the apostle, for we shall see him as he is, 1 John iii. 2. Moses conversing with his Maker on the mount, got such a radiance on his face, that mortals could not look upon him when he descended. But O, what a far more exceeding and eternal weight shall result from the uninterrupted vision of God and the Lamb! The saints shall be changed into the same image from glory to glory. Gazing as with eagles' eyes on the Sun of Righteousness, they themselves shall shine. If beholding the Saviour in the glass of the word, produced such a conformity to him, certainly the naked vision of his fair, fair face, shall make us perfectly like him: as like him as children can be like a father. Light and likeness shall go hand in hand.

3dly. Believers shall be perfectly blessed in the full enjoyment of God to all eternity. Enjoyment shall result from sight and assimilation. Sight will prompt desire, and assimilation will qualify for the enjoyment of the object desired. Every look shall be followed with ineffable love, and being assimilated to the Divine Image, they will be able to take in unutterable joys. Without a perfect conformity to God's image there can be no perfect enjoyment of him. Enjoyments must ever bear proportion to the nature and capacity of the subject. Thus the beasts that perish are incapable of rational enjoyments, and the illiterate must be strangers to the pleasures of the learned. It is only such as are partakers of the divine nature that are qualified for joys divine. Believers being at last made perfectly like God, shall thereby be capacitated to enjoy him. O what joy to be ever receiving of the

divine fulness! To be seated as at the fountain head of bliss! To see God, to be like him, and to enjoy him, what can we conceive higher? The blessed vision shall be the perfection of the understanding, as enjoyment shall be of the will. Thus believers in Christ shall be saved from the law as a covenant of works; from sin in its guilt, filth, being, and effects; from Satan and the world; from death and the grave; and be blessed in seeing God, in likeness to him, and in the full and uninterrupted enjoyment of him.

Let us now conclude the subject with a short application.

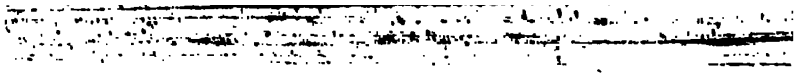
1st. See the blessedness of believers. Survey it, my brethren, even as delineated above, and ye must confess it great. Particularly ye who believe in Christ, lift up your eyes, and see your goodly inheritance. Look far and wide, for extensive it is. It implies an immunity from every evil, and the perfect possession of all that is good. Rejoice, ye children of faith, for great and precious are your privileges. The covenant of works has nothing now to say to you, no claims upon you. You are got far from the burning mount. A spark of Sinai's flame shall never alight on you. The law is dead to you, and you to it. Its mouth is shut, and its hands tied up, so to speak. Nothing can it exact from you, nothing can it inflict upon you. Ye are not in its dominions. Ye are not under the law, but under grace. There is now no condemnation to you, forasmuch as ye are in Christ Jesus. And though there be many things condemnable in you, by and by these shall be done away too. Sin has lost its dominion over you. Other Lords beside Jehovah God have had dominion over you, but they are dead, they shall not live; they are deceased, they shall not rise. Your old man is crucified with Christ. Like Jael in another case, you have smote the nail into his temples, and expire he must. Satan shall no more tyrannize over you. That serpent may raise many a fearful hiss as at your heels, but your salvation he cannot hinder. Nay, nor all the world in league

with him. And what, my brethren, though ye have to enter the lists with death? Your salvation is secured. That Haman, that enemy, will do you the most friendly office. Regard not how he looks, but rejoice in what he will do. Commissioned by the Saviour he will strip you of your flesh indeed, but with his pale hands he will put on you the royal robes of glory, and introduce you into the palace of the King. Know, believer, that thy Saviour has the keys of the unseen world and of death. They have hung at his girdle ever since he arose, and therefore when he will turn the key of death, letting thee into the invisible state, thou shalt depart in peace. Thou hast passed the gulph of condemnation, set thy foot as on celestial ground; yet a little, and thou shalt be beyond the valley of the shadow of death. In the cabinet of the covenant Christ will lock thy precious dust, and from thence the waters shall not wash it, nor warring winds carry it away. In the morning of the resurrection he will will unlock thy sleeping chamber, gently waken thee from thy bed, and raise thee in triumph to a throne. Him thou shalt see; him thou shalt be like, and him thou shalt ever enjoy. Go on then believing in him, and let him be thy only boast.

2dly. See, my brethren, the misery of such as do not believe in Christ. Not taking him, ye shall not share of his salvation. None are willing to go to hell, but alas! few, few will take a Christ as the only Saviour. Unbelievers would grasp at some of his benefits, but they have no heart to himself. Ah! foolish people, at once ungrateful and unwise, to think of an interest in any of the promises, while they despise the person of Christ, in whom all the promises of God are yea, and amen, 2 Cor. i. 20. It is observable, that the first promise on record is full of his person. The seed of the woman shall bruise the head of the serpent. And the last promise bears his coming the second time, as the greatest joy to all the churches, "Surely, I come quickly." Let all therefore who will not cleave to the Saviour in his word, know that they

shall not be saved by him. Being unbelievers ye shall have the portion of such. The law stands in full force against you. Not being in Christ ye are condemned already, and in your iniquities ye must pine away. Ye are subject to him that has the power of death, that is, the devil. The first death will meet you with its envenomed sting, and turn you over to the second. Ye shall rise from the grave indeed, but to be cast into hell. The blessed sight ye shall not see. The divine image ye shall not bear. Into the joy of the Lord ye shall not enter. Instead of light, ye shall have the blackness of darkness. Associated with devils, ye shall be like them. Instead of joy, you must lie down in sorrow, feel the gnawings of that worm which shall not die, and the torments of that fire which shall not be quenched.

3dly and Lastly, Let all who would be saved believe in the Lord Jesus Christ. He was sent of the Father to save, and other Saviour there is none, Acts iv. 12. Whoever therefore despises him, their blood shall be upon their own head. They shall perish, not because there was no Saviour, or because they never heard of him; but because in hearing, they did not believe. Be wise, therefore, sinner; be wise ere it be too late. For if thou scornest, thou alone shalt bear it. Thou shalt bear the guilt, and thou shalt bear the loss, and not another for thee. If thou continue to reject Christ and his salvation, to eternity thou must be destitute of both. Now he is near thee in his word. Take him, and all is thine. "Believe in the Lord Jesus Christ," and as said the two witnesses in the text, "Thou shalt be saved." Amen, and amen.



THE

DEITY OF CHRIST

ASSERTED AND VINDICATED,

IN SEVERAL DISCOURSES,

UPON PHILIPPIANS ii. 6.

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DEITY OF CHRIST

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PHILLIPIANS ii. 6.

Who being in the form of God, thought it not robbery to be equal with God.

IN the course of his laborious ministry the great apostle of the Gentiles had founded a church at Philippi, a city of Macedonia, Acts xvi. 12. That city had its name from Philip of Macedon, the father of Alexander the Great: and was famous for the battles which were fought in its neighbouring fields, between Augustus and Mark Anthony, on the one side, and Brutus and Cassius on the other. But memorable as it was on that account, it was much more honoured in being the seat of a Christian church. About ten years after that church had been erected, viz. about the year sixty, or as some say, sixty-three, the apostle directed this epistle to it. He who had been a miracle of mercy, and an herald of grace, was now a prisoner at Rome, as we learn from the epistle itself, chap. i. 13—16. and iv. 22. But though he was an ambassador in bonds, the word of God was not bound. He gives the Philippians to understand that the things, which in the depths of adorable Providence, had befallen him, had

turned out rather to the furtherance of the gospel: so that his bonds for the sake of Christ were manifest in all the court of Cæsar. And many of the brethren in the Lord waxing confident by his bonds, were much more bold to speak the word without fear. Such success had attended the preaching of a crucified Christ, that now there were saints even in Cæsar's household; the last place where men would have thought to find them. These things were matter of holy triumph to Paul the prisoner. And doubtless, he and Timothy, who now was with him, chap. i. 1. and ii. 19. often sang praises in the hired house at Rome, Acts xxviii. 16, 30. as he and Silas had done in the prison of Philippi, Acts xvi. 25. Being solicitous to water the gardens he had planted, he now wrote this epistle to the saints who were at Philippi, with the overseers and deacons: viz. those whom the Holy Ghost had made overseers over the flock, Acts xx. 28. and they to whom the care of the poor was committed, Acts vi. 3—6. and xxi. 8. It is a kind of twin epistle with that to the Ephesians, being both wrote from one place, and about one and the same time. And as was said of the orations of Demosthenes, that they smelled of the oil; so may we of these epistles, that they smell of the prison. Never does Christ appear more amiable to the saints than when they suffer for him. And never do they enjoy richer communications of his grace, than when in the furnace of affliction. Hence, says our apostle, as the sufferings of Christ abound in us, so our consolation also abounded by Christ, 2 Cor. i. 5. Jacob at Bethel, Moses at Horeb, Elijah in the wilderness, Ezekiel at the river Chebar, the three Hebrews in the fiery furnace, and John on Patmos isle, could all attest the truth of this. Our apostle was now in bonds; but they could not hinder his access to his Master's seat. Never had he greater intimacies of fellowship with him than now. Never had he lower thoughts of himself, or more lofty of the Saviour. Never did he strike the strings of grace with a more skilful hand.

He had now been five and twenty years in the

school of Christ, learning more eagerly from *him*, than ever he did at the feet of Gamaliel: and counting all things but loss, for the excellency of the knowledge of Christ Jesus his Lord, Phil. iii. 8. But though all that time he had been searching into the riches of Christ, and wrapt up in the contemplation of his love, he found that *they* were unsearchable, and that *it* passed knowledge, Eph. iii. 8, 19. The dignity of his person, the wonders of his love, and the glory to which as man and Mediator he is raised, were themes, though familiar to him, yet inexhausted, and inexhaustible. Never did he think on any of these, but his love broke forth as in a flame, and he was carried away as in a torrent of pleasant admiration. How much more when all the three presented themselves to his view. Of this we have striking instances both in the preceding and in the following epistle. For as they were wrote much about the same time with this where my text lies, so in them there is a remarkable coincidence of thought, and similarity of style, concerning the Saviour, compare Eph. i. 20—23. with Col. i. 15—20. But no where does the apostle descant more sweetly concerning our Lord, than in my text, together with the five following verses. He had expressed his confidence concerning the perseverance of the saints at Philippi, chap i. 6. and his desire that they would stand fast in one spirit, striving together with one mind for the faith of the gospel, in nothing terrified by their adversaries, verse 27. In the beginning of this chapter where lies my text, he beseeches them to fulfil his joy, in being like minded, and in having the same mutual love. To engage them the more effectually to this, he suggests a variety of the most alluring motives: the consolations of Christ, the comforts of love, the fellowship of the Spirit, and bowels and mercies. In pursuance of the same purpose, he dissuades them from strife and vainglory. In humility of mind, says he, let each esteem others better than themselves. Look not every man on his own things, but every man also on the things others.

To move them to this, he proposes the example of Christ, than which he could not name a stronger obligation, a more animating motive. "Let this mind be in you, says he, which was also in Christ Jesus: who being in the form of God thought it not robberry to be equal with God: Nevertheless, he made himself of no reputation, taking upon him the form of a servant, being made in the likeness of men: and being found in fashion as a man, he humbled himself, becoming obedient unto death; even the death of the cross." The apostle not only mentions the amazing humility of Christ, but also the glory to which he was exalted in consequence of it. No obscure intimation, that the Philippians humbling themselves in imitation of him, should be exalted to be with him where he is, to behold his glory. For it is an invariable rule with God, that he who humbleth himself shall be exalted, Luke xiv. 11. 1 Pet. v. 6.

The apostle does not only mention the sufferings of Christ, and the glory which followed. He also takes notice of his pre-existence in a state of uncreated grandeur. Sensible that this was the leading link in the chain of celestial truth, he brings it first in view. It was this which infinitely heightened the wonder of Christ's humiliation, gave worth to his sufferings, and entitled him to that exceeding and eternal weight of glory to which he is now exalted. Had he not been originally in the form of God, the wonder of taking upon him the form of a servant, had sunk as into nothing For if not God, however high in the scale of being, he had been a creature only, and therefore a servant. Accordingly, all the wonder would have consisted in this, that from being a higher servant, he had become one of an inferior order. If not God by nature, all his sufferings and obedience had only been of finite value. If not God in his pre-existent state, he never could have been entitled to divine honours in his exalted. For that at the name of a mere creature, however exalted, every knee should bow in heaven, in earth, and under the earth,

is grossly absurd: inasmuch as divine worship can no more be *lawfully* given, than divine attributes can be *possibly* communicated, to a creature. The apostle deeply impressed with a sense of these things, presents the Philippians with a chain consisting as of three links, viz. the Godhead, the humiliation, and the exaltation of the Son. If we ask who, and what he was? The apostle answers that he was in the form of God, and thought it not robbery to be equal with God. If we ask what he became? The apostle tells us, that he took upon him the form of a servant, being made in the likeness of men. If we still pursue our enquiries, asking what became of him, after he had finished the work which the Father gave him to do? The apostle gives a most satisfactory answer; God highly exalted him, and gave him a name above every name In the first of these we see what our Saviour always was, and could not but be: in the second, what he became; and in the third what he will be to eternity. As the words of my text have often suffered violence, being forced to speak the language of Socinians, I have chosen them for the subject matter of discourse. And, in speaking from them, I purpose, as the God of all grace shall be pleased to assist,

I. To offer a few observations to ascertain and establish their sense.

II. To illustrate and confirm some of the doctrines obviously contained in them.

After which I shall apply the subject. I return to the

First of these, viz. To offer a few observations, in order to ascertain the true sense of the words, " Who being in the form of God, thought it not robbery to be equal with God."

Here there are evidently two propositions, 1st. That Christ Jesus was in the form of God. 2dly. That he thought it not robbery to be equal with God. Order

requires that we begin with the consideration of the first; and here two things claim our attention. What is meant by God? And what by being in the form of God? By God here, is meant, not God absolutely or essentially considered, but God the Father, in distinction from God the Son, and from God the Holy Ghost. This appears from the text itself, and from the following context. Christ Jesus was in the form of that God, with whom he was equal. Now he to whom he was equal was a distinct person from him. It would be absurd to say that he was equal with himself. When one thing, or one person is said to be equal to another, two are necessarily implied. In like manner, when it is said in our text, that Christ Jesus was in the form of God, and equal with God, it necessarily implies, that as Christ was a person, so was God. This is further evident from verse 9th, where it is said that God hath highly exalted Christ, and given him a name above every name. This was not done by God essentially considered, but by God the Father. It is the Father who hath given all things into his hand, John iii. 35. who hath committed all judgment unto him, John v. 22. and hath appointed a day wherein he will judge the world by him, Acts xvii. 31. of which he gave assurance unto all men, in that he raised him from the dead, ibid. Rom. vi. 4 Gal. i. 1. It cannot be denied that the God who highly exalted Christ, is the God in whose form he subsisted, the God with whom he was equal. Therefore if it be the Father who exalted him, it follows that it was God the Father in whose form he existed, and with whom he was equal. This is incontrovertibly evident from verse 11th, where we read that Jesus Christ is Lord, to the glory of God the Father. Here we see that the God whose servant he became, and who highly exalted him, is God the Father. And therefore it was he in whose form Christ subsisted, and with whom he was equal. If this needs any further proof, we are furnished with a most cogent one from the reasoning of the Jews, John v. 18. He said that God was his Father,

making himself equal with God. Here God and Father are synonymous terms. To be equal with God is to be equal with the Father, and thus is our text to be understood. As to what is meant by being in the form of God, I observe by way of negation,

1st. That it must not be understood of any visible form, shape, image, likeness, or representation. God is a most pure Spirit, and therefore infinitely distant from every bodily shape. Form, when applied to matter, is the fashion or figure which it assumes. And thus a body may be globular, cubical, or triangular, In this sense, matter is essential to a body, form accidental. But these things cannot be applied to the divine nature. We may as well attribute thickness to a thought, and colour to a sound, as shape to a spirit. Now God is a spirit, John iv. 24.; invisible, Heb. xi. 27.; whom no man hath seen, nor can see, John i. 18. 1 Tim. vi. 16. True, he said unto Moses, I will take away mine hand, and thou shalt see my back parts, Exod. xxxiii. ult. But by these may be justly understood something of a human appearance, as a prelude of his future incarnation. So in chap. xxiv. 9. Moses is said to have seen his feet, and in Numb. xii. 8. it is said of him, the similitude of the Lord shall he behold, *i. e.* as I understand it, the likeness of a man speaking unto him face to face. And by the way, a gradation is observable here. When the fiery law was given, Moses saw no manner of similitude, Deut. iv. 12. but afterwards he saw first Jehovah's feet, next his back parts, and at last his face. Meanwhile it is obvious that what he saw, was properly the form of a man, and not at all the form of God. But,

2dly. Neither must this form of God in which Christ subsisted, be understood of that majesty in which he sometimes appeared to his disciples, nor of those miracles which he wrought. It is said of the disciples that they beheld his glory, the glory as of the only begotten of the Father, John i. 14. and that they were eye-witnesses of his majesty, when they were with him in the holy mount, 2 Pet. i. 16—18. What they saw

of his glory by faith was invisible. For as the invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead, Rom. i. 20.; so from our Saviour's miracles, the disciples beheld the glory of his goodness and his power; for in them he manifested forth his glory, John ii. 11. xi. 40. It is evident, however, that these miracles were not the form in which he existed. They were things wrought by him, proofs of his divinity, as he wrought them in his own name; but not his divinity itself. He did not subsist in them, but they existed by him. Were they the form meant in our text, it would follow, that had they never been, neither would He, who is said to be in that form, which would be open blasphemy. They might never have been. But as for him, his existence was necessary, and therefore eternal. He could say, "Before Abraham was, I am," John viii. 58. These miracles were in the days of his flesh, when he had taken upon him the form of a servant, and therefore behoved to be widely different from the form of God, in which he existed before he assumed that of a servant. As to the majesty of Christ, which his disciples beheld on the holy mount, it could not be the form meant in my text. That majesty was the object of their bodily eyes. His face shone as the sun, and his raiment was white as the light, Matt. xvii. 2. That visible glory which they saw, even as the voice they heard from the overshadowing cloud, was an incontestible proof of his Deity, but not the form in which he existed before he was made flesh. All the glory beheld on the mount respected his body only, and therefore could not be that form in which he subsisted, before a body was prepared for him. As his appearances in a bodily shape under the Old Testament, were so many preludes of his future incarnation, so the glory in which he shone upon the mount, may justly be considered as a pledge or anticipation of that glory into which he was to enter after his sufferings. The great subject on which Moses and Elias talked with him, was his decease which

he was to accomplish at Jerusalem, Luke ix. 31. And by the glory with which he was at that time surrounded, he was encouraged to go on with his work, and to set his face as a flint. After all, this was a glory vouchsafed him in the days of his flesh, and therefore totally different from that which he had with the Father before the world was, John xvii. 5. The one was eternal and unchangeable, the other like that of Moses, 2 Cor. iii. 7. temporary and transient: For soon his visage was marred more than any man, and his form more than the sons of men. Isa. liii. 14.

But I go on to observe, by way of affirmation, that to be in the form of God signifies two things, viz. unity with him, and likeness to him.

1st. When it is said that Jesus was in the form of God, it implies that he was in the full possession of the nature of God, being the same in substance with him: or as it is expressed, Col. ii. 9. that in him dwelt all the fulness of the Godhead. That this is certainly included in his being in the form of God, is evident from the apostle's own words in the following verse. For there he tells us, that he who was in the form of God, took upon him the form of a servant. The apostle sets the two as in opposition, that from the obvious meaning of the one, we may learn that of the other. In taking upon him the form of a servant, he assumed the human nature; therefore being in the form of God, he possessed the divine. In taking the form of a servant, he became man; therefore being in the form of God, he was God. As he could not assume the form of a servant, without becoming truly man; neither could he be in the form of God, without being truly God. It is observable with respect to these two forms, that he is said to be in the one, and to have taken the other: intimating that the one was natural, the other voluntary; the one, before all time; the other, in the fulness of time. It cannot be denied, that though our Saviour has laid aside the form of a servant, being now highly exalted as Lord over all, Phil. ii. 9—11. yet he is still a man. [illegible]hall continue so for ever;

and that therefore, to have human nature, and to be in the form of a servant, are not precisely the same. It is as undeniable, however, that Christ could not take the form of a servant, without assuming humanity; and that therefore, "as to be in the form of a servant signifies to have a human nature clothed with all its infirmities, so to be in the form of God, signifies to be God, to have sovereign majesty, to enjoy infinite glory, to exercise the authority, the rights, and the functions of God, to live and appear in a manner suitable to that great and incomprehensible nature *." God having no form but his essence, our Saviour being said to subsist in his form, must be partaker of his essence, or be by nature God.

2dly. When Jesus is said to be in the form of God, it implies that he was like unto him. In a very ancient version, † our text runs, "Who being in the similitude of God, thought it not robbery to be equal with God." As our was Lord essentially one with the Father, till the fulness of the Godhead resided in him; so he was like unto him. He did not more certainly partake of his essence, than he resembled his person. This, as well as the preceding particular, is fairly deducible from what the apostle says concerning the form of a servant. That form included not only nature, but also likeness. The apostle having said that our Lord took upon him the form of a servant, immediately adds, by way of explication, "being made in the likeness of men." I cannot but observe with some ‡ that our translators have marred the beauty of the apostle's words, by adding two copulative conjunctions, neither of which is in the original; and thus making three distinct propositions, while all the words together are used to express our Saviour's exinanition, with an explication, shewing wherein it consisteth. The true translation of the apostle's words runs in the following manner. "Nevertheless, he emp-

* Pictet. Theol. Chret. vol. 1. p. 239.
† Syriac.
‡ Pearson on the Creed, p. 122.

tied himself, taking the form of a servant, being made in the likeness of men. If it be asked, "How he who was in the form of God, and in whom dwelt all the fulness of Godhead, emptied himself?" The apostle answers, "That it was by taking the form of a servant." If it be further asked, "How he took the form of a servant?" The same apostle answers, "It was by being made in the likeness of men," viz. in the likeness of sinful flesh, as he expresseth it, Rom. viii. 3. Thus the second clause is explanatory of the first, and the third of the second. The form of a servant included not simply flesh, or human nature; but the likeness of sinful flesh. Christ was not made in the likeness of innocent Adam, but of sinful men. Such a likeness was his humble dress during the period of his painful service, called by way of emphasis, the days of his flesh, Heb. v. 7. Being made sin, or a sin-offering for men, meet it was that he should be made in the likeness of sinful men, 2 Cor. v. ult. Being to offer a sacrifice, it was fit that a body should be prepared for him upon his coming into the world, Heb. x. 5. Now, as by assuming the form of a servant, he was made in the likeness of men; so subsisting in the form of God, he could not but be like him. In the one case he was made like unto his brethren; in the other, he was always like unto his Father. When he is expressly said to be in the form of God, viz. of God the Father, this cannot but signify that he as much resembles him in person, as he is one with him in essence. To be in the form of a thing, implies the greatest likeness to it, and at the same time that it is distinct from it. Thus the form of the impressed wax, exactly resembles that of the seal: there being point for point in the one, that there is in the other. Our Saviour is not God the Father, but he is in his form. Never did a son so exactly resemble a father, as he does him. All his Father in him shines. Hence, he said in the days of his flesh, He that seeth me, seeth him that sent me, John xii. 45. He that hath seen me, hath seen the Father, chap. xiv. 9. And, saith the apostle, He is the brightness of his Father's glory, and the express ima

Heb. i. 3. The Father has an infinitude of glory, and our Jesus is the brightness of that glory, as the rays of light are the brightness of the sun. The Father is a person, a subsistent in the Godhead, and our Lord is the express character, image, or delineation, of his person, resembling him in all his perfections, as the impression on the wax does the engraving of the seal, there not being a line in the one which is not also in the other.

When created substances come under our consideration, their essential and accidental properties claim our attention. And in contemplating the nature of the ever-blessed God, as revealed in holy scripture, two kinds of properties are to be carefully observed, viz. essential and personal. The one class is common to the ever-adorable Three; so all are infinite, eternal, and unchangeable. But as to the other, one is peculiar to one, and another to another. So paternity to the first, sonship to the second, and procession from both, to the third. For though the Father be eternal, the Son eternal, and the Holy Ghost eternal; though in respect of essence and essential properties, they are one; yet as to persons and personal properties, they are distinct. The Father is not the Son, nor either of them the Holy Ghost. Yet each of them possesseth not a part, but all the fulness of the Godhead. Nor is this a contradiction, any more than that there are three lines in one triangle, and that every line has an equal, though a distinct relation to the whole of that interjacent superficies which they inclose. Consider the Father and the Son as possessing the same Godhead, and they are one. But consider them as distinct persons in that Godhead, and the one is in the form of the other, is like unto the other. Accordingly he is called, "The image of the invisible God," Col. i. 15. *i. e.* his image in his divine person, as appears from the following clause, where he is called, not the first-born of every creature, for at that rate he would only be the first of creatures, but the first Begetter or the first Former of the whole creation *.

* Vide Scapula's Lexic.

This doctrine of the likeness between the Father and our Lord is intimated in these ever-memorable words, Zech. xiii. 7. Awake, O sword, against the man that is my fellow, saith the Lord of hosts. As the word rendered *man* here, signifies one that is mighty, compare Psalm lxxxix. 19. so that translated *my fellow*, occurs frequently elsewhere, and as far as I have observed, is always rendered neighbour or another, Lev. vi. 2. xviii. 20. xix. 11, 15, 17. xxiv. 19, 25. xiv. 15, 17. It signifies one that is near in place, and of the same nature with another. When therefore God the Father calls our Lord his fellow, it implies that he was his otherself, so to speak, possessor of the same Godhead with him, and the most perfect image or representation of his person *. Thus when Christ is said to be in the form of God, it signifies, that in essence he was one with him, and in person like unto him. And if so, then surely he thought it not robbery to be equal with him.

But this brings us to consider the second department of our text. The apostle having said that Christ was in the form of God, immediately adds, "that he thought it not robbery to be equal with God."

A fairer stone than this, lies not in all the temple of truth. But as it has given pain to enemies, often, often have they lifted up their criticizing tool upon it, and instead of polishing, have polluted it, Exod. xx. 25. That we may set the passage in a clear light, it will be necessary to roll away all that Socinian rubbish which has been cast upon it †.

1st. Then the Socinians have used their utmost ef-

* Leigh's Crit. Sacra.

† It is obvious to the learned, that in the original, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, there is either an ellipsis to be supplied from the preceding context; or an enallage, the plural noun being used for the singular. They who take the phrase to be elliptical, judge that τὰ ἑαυτοῦ is to be understood before ἴσα, He thought it not robbery, τὰ ἑαυτοῦ τὸ εἶναι ἴσα θεῷ that his things should be equal to God, *i. e.* that he should in all things be equal unto God. This supplement they take from the preceding words, "Look not every man on his own things, but every man also on the things of others." And they tell us that τὰ ἑαυτοῦ

forts to give it quite a different turn from what it has in our version. Instead of reading, "He thought it not robbery to be equal with God," they render it, "He did not catch at, or vehemently desire to be held in equal honour with God. He did not covet to be honoured, or was not greedy, or in haste of being honoured as God" The noted Socinian of Norwich*, paraphrases it as follows, "He did not regard the dignity and glory which he had with the Father, as soldiers do the spoil and plunder which they take by force, and resolutely hold against all the world." A late author in his essay on our Saviour's death, tells us, that the words in the original may be more justly rendered, "did not hold it for a prey to be as God." And according to him the meaning is, "He did not arrogantly seize and retain to himself these Godlike powers and honours which he possessed, or was entitled to: he regarded them not as his prey or booty, as acquisitions of his own, and for his own use, but as the gifts of God, and to be employed only for his glory †." Thus these enemies go to work.

If their sense of the passage be true, instead of proving the Deity of our Saviour, it proves that he did not aspire after Deity, affected not equality with God. The last mentioned author, indeed, has expressed himself ambiguously, in rendering the passage, "He did not hold it for a prey to be as God." The word *hold* signifies either to hold in a forcible manner, as Cant. iii. 4. or to reckon, account, or esteem, so Exod. xx. 7. "The Lord will not hold him guiltless that taketh his name

is a Græcism, signifying Himself. See Zanchy on the place. Those who think that ἴσα is used for ἴσον, apprehend that ἑαυτὸν is to be supplied before the infinitive εἶναι. Thus he thought it not robbery ἑαυτὸν τὸ εἶναι ἴσα θεῷ, for himself to be equal with God. In whichever of these ways, we read the words, the sense is the same, though the last seems the most natural. See Maestricht Theol. vol. 1. p. 489. Turretin renders the plural adjective, ἴσα, by a plural substantive, *æqualitates, i. e.* altogether equal unto God. *De Satisfact.* p. 287.

* Dr. Taylor, as quoted by Brine on the Atonement.

† Dr. M'Gill's Essay, p. 413.

in vain." Matt. xxi. 26. "All hold John as a prophet." Phil. ii. 29. "Hold such in reputation." According to this sense of the word, when it is said that our Saviour did not hold it as a prey to be as God, the meaning would be, He did not reckon, account, or esteem it as a prey to be as God: which nearly coincides with our version. But that vail of ambiguity which covered that author's translation, is entirely removed by himself, while he tells us, that our Lord did not arrogantly seize and retain to himself these Godlike powers and honours which he possessed, he regarded them not as his prey or booty. Here the mask is torn off, and the Socinian appears. Instead of acknowledging our Lord's equality with the Father, we are told that he did not arrogantly seize or retain Godlike honours: did not regard them as his prey or booty. With respect to this sense affixed to our text, we observe,

1st. That it is obscure. In the words immediately preceding, we are told that Christ was in the form of God. Accordingly one would think that he was equal with God. For to be in the form of God, signifies, as we have already seen, to be God, as certainly as to be in the form of a servant, signifies to be a servant. To be in the form of God, must also signify to be like God; as to be in the form of a servant, signifies to be in the likeness of men. Now, to be like God, is in scripture style to be equal to him. He who says, "I am God, and there is none else," "says also, I am God, and there is none like me," Isa. xlvi. 6, 9. He as much denies that there is any like him, as that there is any besides him. When therefore Christ is said to be in the form of God, nothing can be clearer than that he should think it no robbery to be equal with God. But instead of this clear and consistent sense, Socinians will have it that he did not covet, catch at, or vehemently desire, equal honours with God. Why use such expressions, since he was possessed of these honours from eternity? How obscure, or rather inconsistent is it, to talk of one snatching at honours of which he is already possessed? What a cloud these critics

throw over the text! Christ being in the form of God, did not catch at equal honour with God. One unprejudised would readily conclude, that being in the form of God, he could not but be equal with him.

2dly. I observe that the Socinian sense of the text is uncouth or uncomely. When they would illustrate their meaning, they tell us that Christ did not regard the glory which he had with the Father, as soldiers do the spoil and plunder, which they seize and retain by force: that he regarded not his godlike honours as his prey or booty. The spoil, the prey, or plunder, are terms which originally refer to war, either just or unjust; and accordingly so must the booty. But to introduce such an idea, or to use such a manner of speaking with respect to the glories of our Redeemer, is daring and dangerous to the last degree. The uncomeliness of the metaphor, cannot but excite suspicion of the doctrine which it is meant to illustrate. The honours of which our Lord was possessed in his pre-existent state, were his, either by nature, or by donation. If the former, he could no more part with them, than with his being. If the latter, he behoved to resign them all at the intimation of the donor's will. But to talk of spoil, prey, or plunder here, is most incongruous. True it is, that God is sometimes spoken of as a man of war, Exod. xv. 3. Psal. lxxviii. 65, 66. and as coming as a thief, Rev. xvi. 15.; but such manners of speech relate to the dispensations of his providence respecting his enemies. Compare 2 Thess. v. 4. It is also fact that our Redeemer spoiled principalities and powers, made a shew of them openly and triumphed over them, Col. ii. 15. But with respect to his Father and him, from eternity there was, there could be nothing but the most ineffable love between them, Prov. viii. 30.

3dly. I observe that the sense which the Socinians give our text is incoherent. The apostle in the preceding context is persuading the Philippians to humility. "Let nothing be done through strife, or vain-glory, but in lowliness of mind, let each esteem others better

than themselves." To enforce this persuasive, he sets the example of Christ before them. "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God. Nevertheless, he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Here we see the force of the argument. Nothing could be more pertinent. Jesus, though God, became a man. Though equal to his Father, yet he became his servant. What could be more animating to the Philippians than this unparalleled humility? But according to the Socinian sense of the passage, the motive suggested has neither force nor propriety. Its whole amount is this, "In humility of mind, ye Philippians, let each esteem others better than themselves, for Christ Jesus, though working miracles, and appearing in majesty, did not desire, or snatch at equality with God. Though in the form of God he did not hold the prey to be as God: he did not set up for supreme Deity." The apostle's argument therefore, is neither more nor less than this, "Be *humble*, for Christ Jesus was not *unjust*. Look not every man on his own things, for Christ aspired not to the things of God." Who sees not that this reasoning, if so it may be called, is of no force, and quite foreign to the scope of the passage? For as some have well observed, the apostle's design is not to caution the Philippians against coveting what they had no claim to, but to engage them, after the example of Christ, to give up their own right for the advantage of others *.

* The Socinians plead that their sense of the passage is greatly countenanced by the opposition of the two clauses, and the force of the particle immediately following. "Who being in the form of God, did not eagerly catch at equality with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Here, say

4thly. I observe, that as the Socinian sense of our text is neither clear, comely, nor coherent, so it is not supported by any parallel passage of scripture. Its patrons, indeed, urge a passage from some heathen authors, where they allege the phrase is the same with that in our text, and that as in these places it signifies to catch or snatch at the prey, so must it in this. But two things may be replied, viz. that it is not certain that the heathen's phrase is precisely the same with the apostle's. And certain it is, that the apostle in no other place of his writings uses the word in the signification which the Socinians plead. Instead of giving us a literal translation of his words, they rather present us with a paraphrase. Hence, the various words which they use, to convey their sense of them. He did not covet,

they, we are told, first what Christ did not do, He did not affect equality with God. And then what he did do, He made himself of no reputation. And these, they allege, are properly connected by the particle *But*. It is farther pleaded, that the connection is quite indiscernible according to our reading. Christ thought it not robbery to be equal with God: But made himself of no reputation. This reasoning, however, is more fallacious than forcible. Its patrons cannot but know that the particle ἀλλὰ, often signifies *nevertheless*. So Scapula acknowledges. And so it is frequently rendered in our version, Mark xiv. 36. Take away this cup from me, *nevertheless*, not what I will, but what thou wilt. John xi. 15. I am glad I was not there, *nevertheless*, let us go unto him. 1 Cor. ix. 12. Are not we rather? *nevertheless*, we have not used this power. Gal. iv. 30. *Nevertheless*, what saith the scripture? Col. ii. 5. Though I be absent in the flesh, *yet* am I with you in the spirit. 2 Tim. i. 12. I suffered these things, *nevertheless*, I am not ashamed. And it is remarkable that the particle ἀλλὰ is sometimes so rendered when preceded by the negative οὐκ, as in our text. Rom. v. 13, 14. Sin is not imputed when there is no law, *nevertheless*, death reigned from Adam to Moses. So also 2 Cor. xii. 16. I did not burden you, *nevertheless*, being crafty, I caught you with guile. If the particle ἀλλὰ be so rendered in the passage under consideration, the Socinian argument falls to the ground, Christ being in the form of God, thought it not robbery to be equal with God; *nevertheless*, he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Here we are told as plainly as words can, what Christ did not do, and what he did do. He thought it not robbery to be equal with God. Nevertheless, he emptied himself.

atch at, or vehemently desire to be equal with God. Was not greedy, or in haste to be honoured as God. t is certain that in every translation the more tenaciusly we keep to the original, the better. Hence the gid version is always preferable to the free: If not ı point of language, yet in respect of truth. The reater freedom that is used in translating an author's ords, we are in the greater hazard of deviating from ıe sense he intended. The passage under considera-on being of the utmost importance, it is necessary ıat the greatest attention be paid to the words of the loly Ghost, that we may reach his meaning. It can ot be denied that the original word, which has so of-:n been laid on the critic's anvil, signifies one of two, 'o *lead* or to *think*. Something of the first of these i-eas we have in several passages of the New Testa-ıent, Matt. ii. 6. Out of thee shall come a *Governor*. .cts vii. 10. He made him *governor* over Egypt. hap. xiv. 12. He was the *leader* of the speech, *i. e.* ıe chief speaker. Chap. xv. 22. *Leading* men among ıe brethren. Heb. xiii. 7. Remember your *leaders*. erse 17. Obey your *leaders*. Verse 24. Salute your *aders*. In all these passages, the word, though not ıe same with that in my text, is nearly allied unto it; ıe one being the participle, the other the verb. If ıerefore the Socinians would adhere to this notion of e word, and accordingly give us a literal version of ır text, it would be this, "Christ being in the form of od, did not *lead* the prey to be equal with God." To ad, or carry off the prey, is as clear and consistent ı idea, as eagerly to desire, to catch, or snatch at it. ompare Eph. iv. 8. He *led* captivity captive. But on is reading they have not yet fixed. Instead of saying "He did not lead the prey to be equal with God," ey turn it, "He did not covet, catch, or snatch at uality with God." It is obvious, however, that ough covetousness be a kin to robbery, yet they are ıite distinct ideas, as much so as the execution is dis-ıct from the intention. And therefore to shuffle in e one idea instead of the other, "he did not covet," for

"he did not rob," is not to give a translation, but a paraphrase. But their great strength lies in the similar phrases which they pretend to find in heathen authors. There, say they, these phrases signify to catch at an opportunity, to pursue, covet, or snatch at a thing that is desirable, and therefore so must that in our text. Some competent judges, however, have called in question the instances they quote *. But supposing they were perfectly similar to that in our text, it will never follow from thence that *it* must be explained by *them*. It will be out of dispute with every lover of the truth, whether we are to abide by the waters of Shiloah, or to repair to the puddles of paganism: whether we are to explain the apostle, by the apostle, or by a heathen: whether we are to borrow a light from what a heathen says in a passage or two, or from what the Holy Ghost himself says in a great many places of the New Testament: whether we are to compare spiritual things with carnal, or with spiritual. As was already observed, the word in my text, signifies not only to lead, but also to think, esteem, account, reckon or judge. It is found

* Dr. Whitby insists on the phrases ἁρπαγμα ποιειν, which he renders to snatch at, and ἁρπαγμα ἡγεισθαι which he supposes signifies to pursue, or covet a thing that is desirable. But it will never follow, that because these phrases may have these significations in a profane author, that therefore ἁρπαγμὸν ἡγήσατο must have the same in a sacred. Ἁρπαγμα των ζυντυχιαν may indeed signify to make robbery an opportunity, *i. e.* an opportunity not to be lost, which is the same as to rob: But it cannot from thence be inferred that οκχ ἁρπαγμον ἡγήσατο must signify, he did not pursue, or covet to be equal with God. Dr. Ridgley on the Larger Catechism, p. 153, vol. 1. has observed, that the substantive noun in our text is not the same with that in the places quoted by Whitby. Here it is ἁρπαγμος, there ἁρπαγμα. The one, he says, signifies the act of robbing, the other the object or effect. Which he illustrates by various examples of verbals ending in μος and μα, as

Κομπλασμος, Boasting; Κομπλασμα, that in which we boast.
Κολασμος, Punishing; Κολασμα, the punishment inflicted.
Ὁρισμος, Limiting; Ὁρισμα, the boundary or limit itself.
Ὁπλισμος, Arming; Ὁπλισμα, the armour itself.
Στοχασμος, Aiming; Στοχασμα, the object aimed at.
Βαπτισμος, Baptising; Βαπτισμα, the ordinance in which it is performed, Mark vii. 8. compared with Matt. iii. 7. and xxi. 25.

in eighteen places in the New Testament, in all of which it is taken in the latter sense. Now, the question is, whether when investigating its meaning in our text, we should call in the aid of a heathen author, or compare it with the invariable use of the same word in all these passages: whether we are to inquire of the god of Ekron, or of the God of Israel? In the determination of this we cannot hesitate a moment. To use the word in one and the same sense in eighteen places, and to abandon that sense in the nineteenth, would be very extraordinary; especially, when there is not so much as the shadow of necessity for so doing. Such a conduct would betray something ridiculous, if not worse: a design to shun the truth, rather than to seek it. It is not without the superintendency of the Holy Spirit that the word in my text is used twice in this chapter, and three times in the next. So verse 3d, "Let each *esteem* others better than themselves. Verse 25th, I *supposed* it necessary to send you Epaphroditus. Chap. iii. 7, 8. What things were gain to me, those I *counted* loss for Christ. Yea, doubtless, and I *count* all things but loss: And do *count* them but dung, that I may win Christ." In all these places the word signifies to think, reckon, judge, esteem, or account. And no solid reason can be assigned why it should not have the same signification in my text. Add to this, that in all the other thirteen places where it occurs in the New Testament, it has still the self-same sense, as will appear from inspecting them. So Acts xxvi. 2. I *think* myself happy. 1 Thess. v. 13. *Esteem* them very highly. 2 Thess. iii. 15. *Count* him not as an enemy. 1 Tim. i. 12. He *counted* me faithful, chap. vi. 1. Let servants *count* their masters worthy of all honour. Heb. x. 29. Hath *counted* the blood of the covenant an unholy thing. Chap. xi. 11. She *judged* him faithful who had promised. Verse 26. *Esteeming* the reproach of Christ greater riches than the treasures of Egypt. James i. 2. *Count* it all joy, when ye fall into divers temptations. 2 Pet. i. 13. I *think* it meet, Chapter ii. 13. They *count* it pleasure to riot in the

day-time. Chap. iii. 9. As some men *count* slackness. Verse 15. *Account* that the long-suffering of our Lord is salvation. Nay, the word in my text has the same signification in the Septuagint. Job. xli. 27. He *esteemeth* iron as straw. Verse 28. He *accounteth* the sling-stone as stubble. From this collection of passages it must appear to the conviction of the unprejudiced, that the Socinians' translation of our text is without parallel or precedent in holy scripture, and therefore to be rejected. Thus we have evinced that the sense which they affix to it is obscure, indecent, incoherent, and unsupported.

It must be acknowledged that some in high reputation for learning, orthodoxy and piety, have translated our text in a manner, which at first sight, seems to coincide with that of the Socinians, but at the same time they understand it in a different sense. "He did not "hold it for a spoil to be equal unto God. That is, "say they, He would not *glory* in his majesty, which "he had in the *form* of God, as they who triumph in "their spoils; but rather deny the honour of equality "with God, agreeing truly unto him, by not shewing "it, and by not glorying in it*." This sense is no how contrary to the analogy of faith. There is nothing in it which militates against the Deity of the great God our Saviour. Neither can it be deemed any how incoherent with the context. For in connection, thus it reads, "Who being in the form of God, did not hold it for a spoil to be equal unto God; but emptied himself, taking the form of a servant, being made in the likeness of men." Still, however, it seems unnatural to speak of our Redeemer's uncreated glories under the notion of spoil. And hence, those who embrace this sense of the passage, find it necessary to distinguish betwixt *private* spoil, which is never acquired without injustice, and *public*, which is obtained in lawful war. The former being usually concealed, as in the case of

* So Maestricht. Theol. vol. 1. p. 489. So also Cameron and Daillé. See Pictet's Theol. Chret. vol. 1. p. 240.

Achan; the latter exhibited in triumph, as was wont to be done by the Roman conquerors.

After all, there seems to be an impropriety in using such a style as the above. The infinite honours and perfections which our Lord enjoyed, were his by nature, not by gift, much less by conquest. He was as necessarily a Son, as God was a Father, and therefore as necessarily God as he. Therefore though it may well be said that he vailed the glories of his Godhead, yet there can be no propriety in saying that he did not triumph in them, as conquerors in their spoil.

Having made these observations, little needs be said in vindication of the reading retained in our version. It is entirely agreeable, as we have seen, to the constant use of the word in other passages of the New Testament, agreeable to the versions used in other churches, and exhibits a sense, natural, easy, suitable to the context, and most agreeable to the analogy of faith *. Our Lord Jesus existed from eternity in the form

* After having considered the text in the most critical manner of which I was capable, I cannot but cordially acquiesce in our version, with the addition of one word only. We read, "He thought it not robbery to be equal with God." With the venerable Turrettine, I would read, he thought it not robbery to be *altogether* equal with God. Such I apprehend is the precise meaning of the words, ἴσα Θεῷ. It is known that ἴσα is an adjective from ἴσος, John v. 18. signifying equal. And keeping the form of the adjective, the clause in the Latin would run, *Non rapinam existimavit esse equalia Deo.* But it is known also that τὸ ἴσον is often used substantively, and then it signifies *equalitas.* Scapula Lex. p. 690. and for this reason it is that the learned Turrettin, reads, *Christus erat in forma Dei*, Phil. ii. ἴσα τῷ Θεῷ, *æqualitates, id est, prorsus æqualis Deo.* He thought it not robbery to be altogether equal with God. Nor is it unusual with the Hebrews to speak in this manner. So Psalm cx. 3. Thy people shall be willingnesses, that is altogether willing. The word ἴσα has been much tossed among the critics, some contending that it should be taken adverbially here, as Whitby; others denying it, as Pearson; who asserts that ἴσον and ἴσα were used as the same by the Greeks. He also observes, that whom the Greeks call ἴσον θεῷ equal to God, Homer calls ἴσα θεῷ. Odyss. Lib. 15. L. 519. where Telemachus speaking of Eurymachus, says,

τὸν νῦν ἴσα θεῷ Ἰθακήσιοι ἠνορέωσι.

I would further observe, that ἴσα expresses equality, rather than simili-

of God, was one with him in essence, the brightness of his glory, and the express image of his person. And being so, he thought, he reckoned, he esteemed, he judged, he counted, it no act of robbery to be equal with God. He did not think that he did any injustice in claiming all the honours of supreme Deity, since to them he had an unalienable right by nature, being one with God, John x. 30.; and therefore equal to him, chap. v. 18.

The true sense of the words being thus ascertained, I come now to the Second general Head of discourse, which was to illustrate and confirm some of the doctrines obviously contained in them. And these are chiefly three,

1st. That our Lord is in his person distinct from the Father.

2dly. That he is nearly related to him. And,

3dly. That he is entirely equal with him. Concerning each of which in the order.

The first Doctrinal proposition respects our Lord's distinction from the Father. This is so clearly and so frequently taught in scripture, that he who runs may read. It lies indeed as at the bottom of the Christian system; and is so essential to it, that there can be no Christianity without it. Nay, it is a truth, which even Mahometans, Arians, Socinians all confess. This being the case, I choose rather to illustrate, than to prove it. That it is implied in my text, must be obvious to the meanest capacity. For if Christ was in the form of God, and reckoned it no robbery to be equal with

tude or likeness. John v. 18. ἴσον ἑαυτὸν ποιῶν τῷ θεῷ, Making himself equal with God. Luke xx. 36. ἰσάγγελοι γάρ εἰσι, For they are equal unto the angels. I cannot therefore but subscribe to the judgment of the renowned Sir Richard Ellis, that with the Greeks τὸ εἶναι, joined to ἴσα is most significant. And that perfect equality could not be expressed more fully by words. *Fortuita Sacra*, p. 213.

him, he cannot but be a distinct person from him. It would be absurd to say that he was equal with himself. To say wherein that distinction consists, is a task beyond the reach of mortals, perhaps of angels themselves. An attempt to mark its limits, or to delineate its nature, would be to darken counsel by words without knowledge. Solomon having asked, "Who hath ascended up unto him, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth?" Concludes the cluster of queries with the following, "What is his name, and what is his son's name, if thou canst tell?" Prov. xxx. 4. But though we cannot perfectly understand the distinction between Christ and the Father, yet we are as certain that it is, as of any truth within the compass of revelation. Its absolute certainty, and something of its nature is intimated in a variety of passages.

For, 1st. The Father and Christ are distinguished by number. The Father is one, he another. Of nothing have we a clearer notion than of number. In other parts of knowledge we are often in the greatest uncertainty. What one positively affirms, another as flatly denies, and a third cannot say which of them has truth upon his side. But as to number, there is no dispute. Here we are as certain, as that the whole is greater than a part. Now, when scripture says that Christ is one, and the Father another, we are authorized thence to conclude, that they are as certainly two, as that one and one, are two in number. "I am not alone, said Christ, but I and the Father that sent me. It is written in your law, that the testimony of two men is true. I am one that beareth witness of myself, and the Father that sent me, beareth witness of me," John viii. 18.

The same medium of distinction is used in that memorable passage, 1 John v. 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." They are one, and yet three, in different respects; one in essence, three in persons. If three, there is as certainly a dis-

tinction among them, as that three is a definitive number. But,

2dly. God and Christ are distinguished by name. The one is called the Father, the other his Son. Nothing occurs more frequently in the New Testament, than this distinction. Witness the voice from heaven, first at our Saviour's baptism, Matt. iii. 17. and then at his transfiguration, chap. xvii. 15. His own confession before the Jewish Sanhedrin, Mark xiv. 61, 62. The ordinance of baptism which he appointed after his resurrection, Matt. xxviii. 19. And the ordinary salutation of our apostle to the churches, 2 Cor. i. 2, 3. Philip. i. 2. Nay, this distinction, was known under the Old Testament, compare Psalm ii. 7, 12. Prov. xxx. 4.; yea, it was acknowledged by devils themselves, Luke viii. 28. Now, as the names Father and Son, suggest distinct ideas, so God and Christ must be two distinct persons. The Father cannot be the Father of himself; nor the Son, the Son of himself. The name Father implies another person to whom he is so, as the name Son implies one who stands in the paternal relation unto him. Again, the one is called God, the other the Word, John i. 1, 14. 1 John v. 7. and the Word of God, Rev. xix. 13. With respect to the signification of the name, I say nothing. Only this much is fairly deducible from that adorable Person, whose Word he is. The Word is said to be with God, implying the distinction of persons; and to be God, implying identity of essence.

3dly. God and Christ are distinguished by their ineffable fellowship one with another. So in the passage just now quoted, the Word is said to be with God, *i. e.* as I apprehend, not only in respect of co-eternal existence, but also of the most intimate and endearing communion. As the one never existed without the other, neither were they ever without that fellowship which is intimated in the words of inspiration. "The Father loveth the Son, and hath given him all things into his hand," John iii. 35. Though this giving may be considered as posterior to creation, yet that love in

hich it originated was before all time. The extent f the gift proves the intenseness of the giver's love.)f this communion we read, Prov. viii. 30. Says the Vord and Wisdom of the Father, "I was by him, as one rought up with him: and I was daily his delight, rejoic- ıg always before him." Every clause speaks communi- n: "by him, brought up with him." But in the two last, ıe description rises; "I was daily his delight, rejoicing lways before him:" *i. e.* He delighted in me, and I in im. To intimate the intenseness of the Father's love, is soul is said to delight in Christ, Isa. xlii. 1. As a ırther proof of this inconceivable fellowship, it is ıid that the only begotten Son is in the bosom of the ather, John i. 18. This certainly intimates their ɔmplacency in one another. Our Lord, when about) leave the stage of time, and when pleading with is Father in behalf of the given ones, could say, thou lovedst me before the foundation of the world," ɔhn xvii. 25.

4thly. God and Christ are distinguished by the dif- rent places which they occupy with respect to our ılvation. The one is represented in scripture as the arty choosing: the other, as the party chosen, Psalm xxix. 3, 19. The one as sending: the other as the sent, Iatt. xxi. 37. Acts iii. ult. Rom. viii. 3. Gal. iv. 4. The ıe as preparing a body: the other as putting it on, [eb. x. 5. The one as the Mediator: the other as the arty with whom he mediates on our behalf, 1 Tim. ii.

The one as making a reconciliation for sin by the ıcrifice of himself, Heb. ii. 17, and xix. 26.: the ther as pacified in virtue of that atonement, Ezek. xvi. lt. 2 Cor. v. 18, 21. The one as laying all our ini- ıities on the other, Isa. liii. 6. The one as being ruised for these our iniquities: and the other as bruis- ıg him, and putting him to grief, Isa. liii. 5, 10. The ıe as hiding his face: the other as uttering a mourn- ıl cry under that desertion, Matt. xxvii. 46. In all ıese instances the distinction between God and Christ written as with a sun-beam.

5thly and Lastly, on this part of the subject. The

personal distinction between the Father and the Son is intimated in the following context, by the distinct personal acts which are ascribed to them. Of Christ it is said that he made himself of no reputation: of the Father, it is said, that he highly exalted him. Of the Son it is said, that he took upon him the form of a servant: of the Father, that he hath given him a name above every name. Of the Son it is written, that he became obedient: but it is testified of the Father, that he hath exalted him to such honours, that at his name every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father. Thus much in illustration of the distinction between God and Christ.

The second doctrine which we proposed to illustrate was, that Christ in his person is nearly related unto God. It cannot be denied that all the particulars, mentioned in illustration of the first doctrinal proposition, are so many proofs of this. For if the distinction between God and Christ be such as we have said, it unavoidably follows, that they are nearly related to one another. Being distinguished by their order, their names, their mutual delight, their agency in the work of redemption, and their personal actions towards one another, in bringing it to a close, a most intimate relation cannot but subsist between them This relation we shall consider as represented in scripture under the following views.

1st. Our Lord Jesus Christ is so nearly related unto God that he is his Son. He is so called, not on account of creation, as are angels, Job xxxviii. 7. and Adam, Luke iii. ult. For his goings forth were of old, from the days of eternity, Mic. v. 2. Nor is he so denominated from his incarnation only. For thereby he became the Son of Adam, Luke iii. 23, 38. the Son of man, as he is often called in the New Testament, Matt. xvi. 13. chap. xxvi. 24, 64. Being the Son of God, he was made of a woman, Gal. iv. 4. according to the first intimation concerning him, bearing

that he should be the seed of the woman, Gen. iii. 15. Instead of becoming the Son of God by incarnation, he thereby took upon him the form of a servant. True it is, that the angel, in solving Mary's doubts, told her, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God," Luke i. 35. But the true sense is, that that holy thing born of her, being united to the person of the Son, should therefore be called the Son of God. Christ's human nature never subsisting by itself, as is the case with other men, but in personal union with the Son, was therefore called the Son of God. Accordingly the angel in the 32d verse, speaks of him both as the Son of the Highest, and as the son of David, *i. e.* as the apostle expresseth it, Rom. i. 3. The Son of God was made of the seed of David according to the flesh.

It must be granted that the Father prepared him a body, Heb. x. 5. But were there no other reason of his Sonship than that, he would be a son in no higher a sense than Adam, whose body he formed of the dust of the ground. It deserves our attention that the two titles mentioned by the angel, "that holy thing, and the Son of God," seem to refer to the two clauses immediately preceding: "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." According to this view of the passage, the connection stands thus: The Holy Ghost shall come upon thee, therefore that which shall be born of thee, shall be a holy thing; and the power of the Highest shall overshadow thee, therefore, also that holy thing shall be called the Son of God. By the power of the Highest may therefore be meant, the almighty agency of God the Father, in preparing a body for his Son. Compare the angel's words, verse 32d. "He shall be called the Son of the Highest." It can scarcely be denied that the Highest, verse 35th, signifies the same person as in verse 32d, viz. God the Father. Our Saviour is called the Son of the Highest there, and the Son of God

here. Hence the inference is, that God the Father is meant in both. For whose Son is Christ? Why, not the Son of the Holy Ghost, as some seem to insinuate, but of God the Father. For as in the Trinity there is but one Son, so but one Father *.

But to go on, the relation of Sonship which our Lord bears unto the Father, is not founded on his resurrection from the dead, as Socinians will have it. It cannot be denied that in scripture language, the resurrection is mentioned under the metaphor of a birth. So Christ is called the first-born from the dead, Col. i. 18. and the first-begotten of the dead, Rev. i. 5. Hence also it is, that the saints are called the children of God, being the children of the resurrection, Luke xx. 36. But as they are certainly his children before their resurrection, so the Saviour was the Son of God before he was raised from the dead. It is not unusual in scripture to say that a thing is, when it is only evidenced or proved to be, 2 Cor. xii. 9. James ii. 22. And it is in this sense that we are to understand these words in Psalm ii. 7. "Thou art my Son, this day have I begotten thee," *i. e.* this day, this thy resurrection-day, I have given proof that I have begotten thee. So, Rom. i. 3. the apostle having called Jesus Christ the Son of God, immediately adds, that he was declared to be the Son of God, by the resurrection from the dead. His resurrection therefore did not constitute him a Son, it only evinced that he was truly so.

But further still, our Lord Jesus Christ is not the Son of God by office. He does not bear that name merely because he is the Messiah. For if so, his sonship would not be necessary, but adventitious. The salvation of sinners, depended merely on the good pleasure of God, and therefore so did the mission of Christ. Now, as it was possible the former might never have been, so was it, respecting the latter.

* The great Charnock, takes the Highest in verse 35th. for God the Father. Vol. 2, p. 199.

And at this rate the Sonship of Christ, would only be an adventitious relation, as that of creator, governor, or preserver. If God had not given being to an universe, these relations he had never sustained; and if Christ's Messiahship be the same with his Sonship, it as necessarily follows, that if sinners had not been redeemed, he had never been a Son. And if this be true, it also follows, that filiation does not constitute the personality of the second subsistent in the Godhead, nor paternity that of the first. And thus the names Father and Son, by which they are denominated in holy scripture, would not intimate the natural and necessary relations subsisting between them, but only such as presupposed the redemption of mankind: the one being called a Father to the other, because he chose and sent him to be their Saviour; and the other a Son to him, as being chosen and sent by him. This doctrine, however, is inadmissible, according to the scripture representation of the matter. There the Sonship and office of Christ, are uniformly mentioned, as distinct things. Nathaniel's confession runs, "Rabbi, thou art the Son of God, thou art the King of Israel," John i. 49. He confesses not one thing but two, viz. that Christ was the Son of God, and next that he was the King of Israel; the former by nature, the latter by office. In respect of the one, he is said to be begotten; as to the other anointed. Whether the faithful Israelite had a view to the second Psalm, I shall not say, but certain it is, that there our Lord is mentioned under both characters, the Son, and the anointed of God, verse 1, 6, 7, 12.

The distinction in Nathaniel's confession is equally kept up in that of Peter. Our Saviour having interrogated the disciples, "Whom say ye that I am?" Peter in their name immediately answers, "Thou art Christ, the Son of the living God," Matt. xvi. 16. Or as it is elsewhere expressed, "We believe and are sure that thou art that Christ, the Son of the living God," John vi. 69. In the same strain runs the confession of the Ethiopian Eunuch, Acts viii. 37. and the doctrine of Paul, soon as

he began to preach, Acts ix. 20. That our Saviour's Sonship is distinct from his office, appears from his well known words, John. iii. 17. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Here it is obvious that he who was given, was previously a Son. He was not given to be a Son and therefore a Son; but a Son prior to his being given; a Son, though he never had been given. The love celebrated here appears from the previous and intimate relation subsisting between the giver and the gift. The one was the Father, the other his only begotten Son. But once suppose that our Lord was a son by office only, and a sable veil is thrown over redeeming love. For then the matter comes to this, one person in the Godhead so loved the world, that he gave another, that whosoever believeth in him, should not perish, but have everlasting life. But taking the words in the sense which they naturally convey, the love of God appears in the strongest light. He had but one Son, yet him he gave. Notwithstanding the near, the natural, the necessary relation, which he bore unto him, yet him he spared not, but delivered him up for us all, Rom. viii. 32.

Of this doctrine we have a faint illustration in Abraham's offering up his son, his only son Isaac, whom he so dearly loved. Isaac was his son previous to his laying him upon the altar. The miracle of love to God consisted in this, that to him the Patriarch offered his own, yea, his only son. Hence, Jehovah said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me," Gen. xxii. 12. Had not Abraham been so nearly related to Isaac, his love to God had not been so illustriously displayed. In like manner, had not the first of the adorable Three, stood in a paternal relation to the second, the love in giving him had not been so wonderful. The wonder is, that God gave his only begotten Son: sent him forth made of a woman, made under the law, Gal. iv. 4. Having sent servants in succession, last of all, he sent his Son, Matt. xxi. 37. That our Lord was not a Son by office, is

further evident from what he himself said on a certain occasion to the Jews, John. vii. 28, 29. "I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am *from* him, and he hath *sent* me." Here he mentions his being from God as one thing, and his being sent by him as another. He does not say, I was from him; but speaking as he with whom there is nothing past or to come, "I am from him." Compare chap. viii. 58. "Before Abraham was, I am," *i. e.* with respect to my person, I am from God; and as to my mission, he hath sent me. That this is the true sense of the passage, appears from comparing it with what is said concerning the Holy Ghost. As to his person, it is said that he proceedeth *from* the Father, John xv. 26.; as to his mission, it is written that the Father sendeth him, John xiv. 26. Gal. iv. 6. Thus he is *from* him, and he hath *sent* him. After the same manner of speech, our Lord says, "I am from him, and he hath sent me." I am from him as a Son, and he hath sent me as a servant. It is observed further, that the Sonship and office of our Lord were two distinct parts of that good confession, which he made before the two different courts at which he was arraigned, agreeably to the interrogations put unto him. Standing at the bar of the Jewish Sanhedrin, it was asked him, "Art thou the Son of God?" To which he answered, "I am," Mark xiv. 61, 62. Standing at Pilate's judgment-seat, the interrogation run, "Art thou a king?" which he confessed he was, declaring at the same time that his kingdom was not of this world, John xviii. 33—37. When standing at the bar of the ecclesiastic court, which pretended to found their sentence on the holy oracles, he confessed his filial relation unto God; but when interrogated by a heathen judge with respect to his Sonship, he gave him no answer, John xix. 7—9.

To all these instances of the difference between Christ's Sonship and office, I may add, the apostle's words, Heb. iii. 5, 6. "Moses verily was faithful as a servant, but Christ as a Son." See how he distinguish-

es between Son and servant. These two relations differ in kind. The one is natural: the other founded on consent. If Christ be a Son by office, Moses might be called a son too, for great was his office. But here lies the difference between them; the one, high as he was, was a servant only: the other, amidst all his abasement was a Son. "Though a Son, yet learned he obedience by the things which he suffered," Heb. v. 8. A servant, however exalted, cannot become a son by nature. A son, however depressed, cannot cease to be a son.

Christ being the Son of God neither by creation, nor by his incarnation, resurrection, or office, it remains that he must be his Son in a far superior sense, and in a manner of which we can form no adequate conceptions. It has been observed, that though he taught his disciples to say, "Our Father," yet when speaking of God with relation to himself and them, he never once uses that phrase: but intimates that he is a Father in one sense to him, and in another to them. Witness his ever-memorable words, John xx. 17. "I ascend unto my Father, and your Father; and to my God, and your God." He does not say, to our Father, and our God, as if his Sonship had been of the same nature with theirs; but, to my Father and your Father; intimating not only that God was his Father, before he was theirs, but also that he was his Father in a far sublimer sense than he was theirs: his by nature; theirs by grace, regenerating and adopting grace. Of this important doctrine we have a pregnant proof, John v. 17, 18. "Jesus answered them, my Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he said that God was his own Father, making himself equal with God." Here it is obvious that the Jews understood him as intending such a Sonship as made him equal with the Father, and that therefore he was the Son of God in such a sense as none else was. They themselves averred that God was their Father, John viii. 41. but they never once dreamed of equality with God. From Christ's words,

however, in calling God his Father, they concluded that he asserted he was equal with God. The word rendered equal here is the same in effect with that so translated in my text. Had they reasoned amiss as to Christ's Sonship implying equality with God, it cannot be thought, but that He, the fountain and the friend of truth, would have pointed out their mistake. But instead of this, he in effect asserts what they had reckoned so criminal, for says he, "What things soever the Father doeth, these also doeth the Son likewise. As the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will. All men should honour the Son, even as they honour the Father." From this passage therefore it is evident that the nature of Christ's Sonship is vastly different from that of the most exalted creatures. It argues no inferiority to the Father, but an equality with him. Father and Son among men, are names of superiority and inferiority. But here they imply equality. Of the Sonship of Christ, we are as certain as divine authority can make us, but with respect to the manner, we are altogether ignorant. An attempt to explain the generation of the Son, would be as unlawful, as it must be unsuccessful. If in ourselves we find inexplicable mysteries, how much more in contemplating these relations which subsist between God and his Son. "What is his name, and what is his Son's name, if thou canst tell?" Prov. xxx. 4. But of this we may rest assured, as of any other point of revelation, that from eternity the second of the ever-adorable Three stood related as a Son to the first. As he was necessarily God, so a Son. A Son he was, and ever would have been, though creation had never rose, though angel or man had never existed *. I have insisted the longer on this

* If the names Father, Son, and Spirit, are not expressive of the natural and necessary relations, which subsist among the ever-adorable Three, then we know nothing as to their order or relation. We know only that there are Three Persons in the Godhead, but we cannot say if there be a First, a Second, or a Third. We cannot say that the First sent the Second, but only that one sent another. We cannot say but that he who sent that other, might have been sent by him. On the contrary, believing that the names Father, Son, and Spirit, point out the order in which these i-

relation, as it is of such vast importance, and because what has been said concerning it, may assist our conceptions with respect to what is to follow.

2dly. Christ is so nearly related unto God, that he is his image. Image is a relative word. Soon as we hear it, we are ready to ask, the image of what? Whatever is the image of a person or a thing, bears a certain relation to them, viz. that of likeness. Our Lord is the image, the express image of the Father's person, Heb. i. 3. So like him that he who hath seen the one hath seen the other, John xiv. 9. There are various ways whereby God hath revealed himself unto men. By the light of nature within them, and the works with which they are surrounded, they may know that there is a God. From themselves as the effect, they may ascend to the First Cause. Conscious of their intellectual powers, they may thence conclude that the Godhead is not like unto gold or silver, or stone graven by art, and man's device, Acts xvii. 29. In the works of creation they may trace the Creator's footsteps. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead," Rom. i. 20. But though by these they may know that there is a God, yet they cannot know what he is, or that there are a plurality of persons in the Godhead. They see the shadow of Deity only. And as from a shadow we learn that there is a body, so from the effects of goodness, wisdom, and power, which every where strike their eyes, they may thence infer that there is a Being possessed of these attributes. But what a dark delineation of God is this! The shadow of a man is one thing, his image drawn by the painter another. By the first, we are enabled to form some very obscure ideas of him. By the second we acquire clearer conceptions. But how imperfect even these, compared with what we obtain when we see his Son, the living image of

dorable Three subsist, we see how the order of operation corresponds to that of subsistence: and accordingly, that none but the second could be the incarnate Son.

himself? In the works of creation we see the shadow of the Almighty, so to speak: In the first man his moral image was drawn as by his own hand. God created man in his own image: in the image of God created he him, Gen. i. 27. But Christ is his image in such a sense, and to such a degree, as no mere creature possibly can. Being his only Son, he is also his highest image. Never did a Son so much resemble a Father, as he does him. The truth is, the image of God cannot be fully drawn on any creature, no more than his nature can be communicated. But in Christ it shines to perfection. For the name, the nature of God is in him. Being of one essence with him, he is his substantial image.

3dly. Christ is so nearly related unto God, that he is his fellow. This is intimated in that well known passage, Zech. xiii. 7. "Awake, O sword, against my Shepherd, and against the man that is my Fellow, saith the Lord of hosts." That it is Jehovah who speaketh here, is expressly asserted. That it is Christ whom he calls his fellow, is evident from Christ's own application of the passage to himself. Matt. xxvi. 31. "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." It is observable that Christ is called both Jehovah's Shepherd, and his Fellow: the former designation pointing out his office, the latter, his natural and necessary relation unto God. He is Jehovah's Shepherd, in the selfsame sense that he is called his King, Psal. ii. 6. viz. as being invested by him with these important offices, Ezek. xxxiv. 23, 24. It was in his official capacity that the sword got a charge to smite him, he being the good Shepherd who gave his life for the sheep, John x. 11. But while in point of office, he is Jehovah's Shepherd; as to his person, he is Jehovah's Fellow. And it is worthy of our notice, that in the very charge directed to the sword of justice, the dignity of his person is pointed out. "The man that is my Fellow, saith the Lord of Hosts." It was already observed, that the word rendered Fellow here, implies unity of nature, and proximi-

ty of place. Accordingly it is elsewhere translated Neighbour, Lev. vi. 2. and xviii. 20. It must therefore signify that Christ is the same in substance with God, and as to person, his otherself: no two persons among men being ever so intimately related to one another. His being called God's Fellow, as necessarily implies his unity of nature with him; as his *being* called the fellow of the redeemed, signifies his relation unto them. Psal. xlv. 7. "God, thy God hath anointed thee with the oil of gladness above thy fellows." True it is, that the word in this passage is not precisely the same with that in Zech. xiii. 7. But it cannot be denied that it is much the same in signification, and is accordingly rendered companion, Psal. cxix. 63. The conclusion therefore continues firm, that as Christ being called the fellow of the saints, intimates his unity of nature with them, and his near alliance to them; so when he is styled the Father's Fellow, it cannot but import that he stands in the nearest relation to him. Compare John i. 1. The "Word was with God, and the word was God."

4thly. Christ is so nearly related unto God, that he sits upon his throne. If their throne be one, how nearly related they! That it is, we learn from Holy Scripture. The prophet Zechariah speaking of the man whose name is the Branch, says, "Even he shall build the temple of Jehovah,—and he shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsel of peace shall be between them both," Zech. vi. 13. The word *his* here, is not to be understood in a reciprocal sense, as in the preceding verse, "He shall grow up out of his place," that is out of his own place. No: it refers to the word Lord, as its proper antecedent. Accordingly the sense turns out to be this, The man whose name is the Branch, shall sit and rule upon *his* throne, *i. e.* upon Jehovah's; and he shall be a priest upon Jehovah's throne, and the counsel of peace shall be between them both *. Jehovah and

* Non solium suum, sed solium ejus, says Vitringa.

the Man shall sit upon one throne; not one upon one throne, and another upon another: but both upon one. There seems to be an allusion to what often took place among kings, father and son sitting upon one throne, and reigning us in conjunction. Compare Exod. xii. 29. The first-born of Pharoah, that sat on *his* throne, *i. e.* on Pharaoh's throne. So Augustus having taken Tiberius unto his throne, they swayed the sceptre over the Roman Empire. How nearly related those kings, who sat together upon one throne, being co-partners in the kingdom. This, however, but faintly adumbrates that intimate relation which subsists between God and Christ sitting and ruling upon one throne. Perhaps it will be said, that Christ's sitting on his Father's throne, is rather to be considered as a reward conferred on him, in consequence of his work, than as a proof of a necessary and natural relation between them, Rev. iii. 21. But the answer is easy. Christ's exaltation has a reference to his two natures, divine and human. With respect to the former, his exaltation was only declarative, shewing that he was truly God. Hence his prayer, a little before his passion, "And now, O! Father, glorify me with thine ownself, with the glory which I had with thee before the world was," John xvii. 5. But with respect to the latter, his exaltation was real, the man Christ being set down on the throne of God. Nor must we omit to mention, that if Christ had not from eternity sat on the throne of God, in virtue of his natural relation to him; he could not have sat down there, when in his human nature he ascended into heaven. He was still the same person as ever, though now he had a new, another nature. All that can be fairly deduced from his exaltation being represented in scripture as the reward of his obedience, Phil. ii. 9—11. is, that he had a double title to that inconceivable glory, one by nature, and another by merit. One fundamental, in virtue of the personal union; another acquired, by his obedience unto death. Had he not had the former, never, never could he have obtained the latter.

It was the original dignity of his person which gave worth to his obedience, and rendered it meritorious of all that glory which a God could give, or which he in human nature could receive.

5thly. Christ is so nearly related unto God that he sits at his right hand. As in holy scripture God is represented sitting on a throne, so is Christ as sitting at his right hand. True it is, God being a pure spirit, has no body, and therefore the right hand can only be attributed to him in a metaphorical manner. He has no material throne, nor any corporeal parts. But condescending to speak unto us in a style suited to our childish state, and with a view to assist our feeble conceptions concerning divine things, he often speaks of his throne, and of his right hand, Isa. lxvi. 1. Psalm xcviii. 1. Worldly kings being naturally on a level with their brethren, the potsherds of the earth, must call in the aid of things extrinsical to themselves, to give them an appearance of majesty, and to support their authority among their subjects. Hence thrones, and robes, and crowns, and sceptres, and armies. Not so with the God of glory. He has an all-sufficiency in himself. And as he inhabits eternity, Isa. lvii. 15. so the heaven of heavens cannot contain him, 2 Chr. vi. 18. Nothing created can add any thing to him. Nevertheless, he is mentioned in scripture as sitting on a throne, and Christ at his right hand, Psalm cx. 1. Matt. xxvi. 64. Eph. i. 20. Heb. i. 3, 13. viii. 1, 10, 12. xii. 2. 1 Pet. iii. ult. What a near relation is held forth under this manner of speaking! The right hand has always been emblematic of honour and of power. Hence when Solomon meant to honour her who had brought him forth, he caused her to sit at his right hand, 1 Kings ii. 19. When therefore Christ is so frequently said to sit at God's right hand, we may thence conclude that a most intimate and endearing relation subsists betwixt them. For as the apostle argues, "To which of the angels said God, at any time, Sit thou on my right hand?—Are they not all ministring spirits, sent forth to minister for them who shall be

heirs of salvation?" Heb. i. 13, 14. He sits as a Son: they serve as ministers. His being placed on his Father's right hand, proves not only that he is next, but that he is equal to him.

It must be acknowledged that to be at the right hand, signifies sometimes to assist as a friend, Psalm xvi. 8.; sometimes to oppose or accuse as an enemy, Psalm. cix. 6. Zech. iii. 1.; and sometimes to be acquitted in judgment, Matt. xxv. 33. But when Christ is said to sit at God's right hand, it indicates equality in power and glory. It does not imply that God is inferior to him, 1 Cor. xv. 27. but that he is equal to God. Suppose Pharoah on his throne, holding the sceptre in his right hand, and there his first-born sitting by him, they being thus placed, the sceptre seems common to both. Thus, if earthly things could properly point out heavenly, the Son of God sitting as at his Father's right hand, is co-partner with him in the kingdom, so to speak. In power and glory they are equal. He is not generally said to stand at God's right hand, as if an advocate only. That phrase never occurs but once, Acts vii. 56. He is said to sit as King with the Father. To sit, indicates authority, Psalm ii. 4. xxix. 10.; to stand, implies subjection, 1 Kings x. 8. Luke i. 19. Possibly it may again be said, that Christ's sitting at God's right hand is always mentioned in scripture as consequential of his obedience unto death, and that therefore it does not imply his necessary relation unto God, much less his equality with him. But in answer to this, let it be observed, as under the preceding particular, that the Son's sitting at his Father's right hand, is to be understood as agreeing to him, either in his divine nature, or in his human. When applied to his human, it no doubt followed his humiliation-state, 1 Pet. i. 11. But when attributed to his divine, it agreed to him from eternity. Even during the days of his flesh, he could say, "The only-begotten Son, *is* in the bosom of the Father," John i. 18. The Son of man *is* in heaven, chap. iii. 13. Now, if while he was on earth, he was also in heaven,

stalk through our land as at noon day, overthrowing the faith of many. This being the case, and the subject so naturally in our way, necessity, not to say decency, calls upon us to contribute our mite in support and illustration of this radical truth, that Christ is equal with the Father. And this we shall attempt from the seven following considerations.

1st. That our Lord Jesus Christ is equal with the Father appears from the very face of the text. For there we are told that Christ being in the form of God, thought it not robbery to be altogether equal with God. I read *altogether equal*, judging, as was already hinted, that the original words should be so rendered. Now, if Christ thought it no robbery to be altogether equal with God, it unavoidably follows, that equal unto him he certainly was. We will not say with a modern Doctor *, "it is scarce conceivable that he could be mistaken:" nay, it is impossible that he could, as impossible as for God to lie. This foundation-stone once torn up, down falls the temple of truth, and with it our highest hopes. But sure we are, as of our own existence, that the judgment of Christ was always infallible. Therefore thinking it no robbery to be altogether equal with God, he as certainly is so, as that he could not err in judgment, nor arrogate honours to himself which were not his own. This absolute equality he was not ashamed to assert, when his Deity was covered as with a cloud of dust. For in calling God his Father, he in effect declared that he was equal with him, John v. 18. This equality he always averred not only in teaching the people, but also in his prayer to God. In the former case he said, "I and my Father are one," John x. 30. In the latter, "Holy Father, keep through thine own name, those whom hast given me, that they may be one as we are. The glory which thou gavest me, I have given them: that they may be one, even as we are one," John xvii. 11, 22. When the Son asserts his unity with the Father,

* Dr. Macgill's Essay, p. 378.

it is not to be understood of an unity of consent, but of nature. So the Jews understood it. Hence they took up stones to stone him, for that he being a man, made himself God. From his saying that he and the Father were one, they inferred that he asserted he was God. Nor was their inference unjust, though they erred egregiously in the application. And therefore instead of correcting them, as if they had been mistaken in thinking that he claimed equality with the Father, he says in the most unequivocal manner, "know and believe that the Father is in me, and I in him," John x. 33, 38. That unity of nature and not of consent is meant, appears with convincing evidence from the contrasting of the two, John v. 7, 8. "There are three that bear record in heaven, the Father, the Word, and Holy Ghost: and these three *are* one: and there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three *agree* in one." Of the celestial witnesses it is said, They are one. Of the terrestial, They agree in one. Hence the inference is fair, that the unity of the former is more than that of agreement: it is an unity of essence. If the Son be one in essence with the Father, he cannot but in person be equal to him. To acknowledge the one, and deny the other, would be a contradiction. The unity for which the Son intercedes, respecting the saints, that they may be one as he and the Father are, militates nothing against what we have said. For the word *as*, denotes likeness, not equality, thus we are bid to be perfect, even as our Father who is in heaven is perfect, Matt. v. ult.

2dly. That the Son is equal with the Father, appears from their equal relation to the Holy Ghost. That he is a divine person, can be doubted by none who regulate their creed by revelation. Now, if the Son's relation unto him be entirely equal to the Father's, it necessarily follows that the Son is equal to the Father. To me this appears as evident, as the truth of that axiom, that things which are equal to one and the same thing, are equal to one another. That the Son has as

great a relation to the Spirit as the Father, appears from this, that as the Father sends the Spirit, so also does he, John xiv. 26. "The Holy Ghost whom the Father will send in my name," chap. xv. 26. "The Comforter whom I will send from the Father." Observe, the Father sends the Spirit in the Son's name, and the Son sends him from the Father. That the Spirit is his, was taught *in effect* under the old economy. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications." Who it is that promiseth, appears from what immediately follows, "and they shall look upon *me* whom they have pierced," Zech. xiii. 10. The Spirit is said to receive all things from the Son, and all things that the Father hath, belong unto the Son, John xvi. 14, 15. Hence it follows, that the things which the Spirit searcheth, 1 Cor. iii. 10. and which he teacheth, John xiv. 26. belong equally to the Father and the Son; compare John xvii. 10. "All things which are mine, are thine; and thine are mine." But if their possessions be equal, so must their persons. The Holy Ghost is called the Spirit of Christ, as well as the Spirit of him who raised up Christ from the dead, Rom. viii. 9, 11.; the Spirit of the Son, as well as the Spirit of the living God, Gal. iv. 6. 2 Cor. iii. 3. Nor is this to be understood as respecting the Son merely in his mediatory character, as therein he hath received the Spirit without measure from the Father, Isa. xi. 2. John iii. 34. The Spirit is not called his, because given him as a servant, but because proceeding from him as a Son. If called his, because given unto him as the Head of the mystical body, he might also be called the Spirit of the members. But this he never is. He is frequently denominated from his fruits and effects, but never from those in whom he dwells. Never once is he called the Spirit of the saints. A clear intimation that he bears not the same kind of relation to them which he does to Christ. In him he dwells by nature, in them by grace. And even witnessing their adoption, he is called the Spirit, in distinction from theirs, Rom. viii. 14.

3dly. That the Son is equal with the Father, may be evinced from the apostle's celebrated testimony, Col. ii. 9. "In him dwelleth all the fulness of Godhead bodily." These words though few, are very forcible. Stronger could scarce have dropt from the lips of an angel. The Godhead, the fulness of the Godhead, all the fulness of the Godhead, is said to dwell in Christ, and that bodily. By the Godhead is meant the divine nature or essence, Acts xvii. 29. Rom. i. 20. By all the fulness of the Godhead, we are to understand all that plenitude of perfection which is included in the divine nature, eternity, infinity, omnipotence, immutability, &c. This fulness stands opposed to that emptying of himself, of which we read in the words immediately following my text. It is not the fulness of a vessel which was naturally empty, and derived all its contents from without. No, it is the fulness of an ocean. The fulness here is not the same with that mentioned, chap. i. 18. That is mediatorial; this divine: that was the effect of the Father's good pleasure; this is as necessary as his existence: that was peculiar to Christ's office; this inseparable from his person. It is not simply said the fulness, but *all* the fulness of the Godhead dwelleth in him. There is not one fulness of Deity in the Father, and another in the Son. But the self same plenitude is in both, and therefore they are one and the same God. Whatever the Father hath, that hath the Son also. There is not a perfection in the Father, which is not in the Son. If there were, all the fulness of the Godhead could not be said to dwell in him. The personal property of the Father cannot be urged as an exception here. Paternity and filiation distinguish them from one another, but are no indications of pre-eminence or inferiority. As each of these relations implies the other, so also that the persons thus related are altogether equal.

Both hath the same divine nature, though the one has it in one manner, intimated by his being called the Father, the other in another, intimated by his being called the Son. The apostle adds one word, which is

not without its emphasis. "In him dwelleth *all* the fulness of the Godhead *bodily*." This word bodily stands not opposed to the shadowy or typical manner in which God was said to dwell in the temple, 1 Kings viii. 12, 13. As if the meaning were, that God dwelt truly in the one, and typically only in the other. So shadow and body are opposed, verse 17. *Something* vastly more than this must be intended. For God dwells not typically, but truly in the saints. The apostle prays that they may be filled with all the fulness of God, Eph. iii. 19. But no where is it said that the Godhead dwells bodily in them. When therefore all the fulness of Deity is said to dwell in Christ, the sense must be, that it dwells essentially in him; or, as the Evangelist expresses it, "that the Word was made flesh." He who was God assumed human nature, called a body, Heb. x. 5. into a personal union with himself. In that nature, as in a temple, dwells all the fulness of the Godhead. If Christ be possessed of all that fulness, he must be equal to the Father, for what can the Father have more?

4thly. That the Son is equal with the Father, appears from the names which are given him. To collect all these would far exceed the limits to which we mean to confine ourselves; therefore instead of many, we shall only select a few. He is at every turn called God. The Father is represented as calling him so. Heb. i. 8. Unto the Son, he saith, "Thy throne, O God, is for ever and ever." John i. 1. "The Word was with God, and the Word was God." God is an absolute term; Lord a relative: the one expressing what he is in himself; the other what he is in relation to the creatures. Compare Psalm xlv. 11. Acts ii. 36. Accordingly my text says, "that he was in the form of God;" and the following context bears, that he as Lord hath dominion over all. Thomas joined both in his confession, saying, "My Lord, and my God," John xx. 28. He is not only called God, but the "true God," 1 John v. 20. "The great God," Tit. ii. 13. "The mighty God," Isai. ix. 5. Nay, he is called

"Jehovah," Jer. xxiii. 6. Hos. i. 17. which is a name never ascribed unto any, but "to the living and the true God," Psal. lxxxiii. ult. and quite different from the relative word Lord. Compare Psal. cx. 1. "Jehovah said to my Lord." Now if such great and glorious names be given him, he must surely be all that they can import. He must be God in the highest possible sense of the word. Not a God in name or title only, 1 Cor. viii. 5. but a God by nature and in truth. The apostle reminds the Galatians, that when they knew not God, they did service unto them who by nature are no gods, Gal. iv. 8. Hence we may infer on the surest grounds, that Christ is by nature God. Were he not, he could not be God at all: he could not be God, except in title only. A God, but not *by nature*, is as palpable a contradiction as a *made God*. He who is not by nature God, cannot possibly be so by donation. This is as obvious and certain as that a being who is not by nature infinite, eternal, and immutable, cannot possibly be made so. To be made eternal, is to be made to have no beginning. An absurdity this as gross as that of the Papists, who make their Maker, and eat their God. To be without beginning is incommunicable to a creature. But this suggests,

5thly. That the Son is equal with the Father appears from the attributes ascribed unto him in scripture. Perfections incompatible to created being are there said to be his. Let me instance in five only; eternity, omnipresence, immutability, omnipotence, and absolute sovereignty. With respect unto the first, we read that his goings forth have been of old, from the days of eternity, Mic. v. 2. It is remarkable that it is the Father who thus speaketh of the Son. "Thou Bethlehem Ephratah, out of thee shall he come forth unto me, that is to be Ruler in Israel: whose goings forth have been from of old, from everlasting." In the one part of the verse, his nativity as man is foretold, in the other his eternity is asserted. As man he was to come forth out of Bethlehem; but as God the Son, his go-

ings forth were from the days of eternity. Omnipresence is attributed to him. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. And to his disciples it was his parting promise, "Lo, I am with you alway, even unto the end of the world," chap. xxviii. ult. Observe in what a majestic manner his expressions run. It is not *I will be*, "but I am in the midst of them: I am with you always." This phraseology intimates at once the eternity of his existence, and the immensity of his presence. Whether he speaks of the past, John viii. 58. or of the future, Matt. xxviii. ult. he still expresses himself in language becoming none but God, "I am." His immensity is clearly taught in his words to Nicodemus, John iii. 13. "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man who is in heaven." Here it appears in the most convincing manner, that while as man he was on earth, at the same time as God he was in heaven. For he does not say, the Son of Man who shall ascend into heaven, but who is just now in heaven. Immutability belongs to him. So the Father himself testifies. Unto the Son he saith, "Thy throne, O God, is for ever and ever. The heavens shall perish, but thou remainest. As a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail," Heb. i. 8, 11, 12. This important truth is also asserted, chap. xiii. 8. "Jesus Christ the same yesterday, to-day, and for ever." Omnipotence he challenges as his own, Rev. i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty." The same style he uses chap. xxi. 6. xxii. 13. What a majesty in these words, "I am Alpha and Omega!" There is an allusion to the Greek alphabet, the first and the last letters of which are so named. In explication of this metaphorical manner of speaking, he adds, "I am the beginning and the ending. I am the first cause, and the last end of all. I am their active beginning, and therefore existed before them.

And were they all reduced to their primeval nothing, I am the same that ever I was, saith the Almighty. That it is the Son who speaketh here, is obvious from verse 11. where we have the same words, "I am Alpha and Omega, the first and the last." John turning to see who spake with him, saw "One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps, with a golden girdle," verse 11, 12. who to comfort him, says "Fear not: I am the first and the last: He that liveth and was dead," verse 17, 18. That the Son is the speaker, appears further from Rev. xxii. 13, 16. For he who says, "I am Alpha and Omega, the beginning and the end, the first and the last," says also, "I am the Root and the offspring of David, the bright and morning star." If eternity and omnipotence be the characteristics of Deity, it is certain that the Son is God, for he is possessed of both.

Absolute sovereignty also appertains to him. So the apostle teacheth, Rom. ix. 5. Having enumerated the distinguishing privileges of the Jewish people, he closes the lofty climax with this, "That of them as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." In what stronger words could the Godhead of the Son be expressed? If they be not sustained as sufficient proofs of that important doctrine, language may be laid aside, the sacred volumes folded up, and darkness return. The inspired apostle having observed it as the highest honour among the Jews, "That of them Christ came according to the flesh," immediately adds, "That he was more than man, more than angels, yea, that he was God over all; that is, the most High God," as the Old Testament speaks, Gen. xiv. 19, 22. It is the same in effect whether we construe the word God, "with blessed," as in our version, or with the words "over all." According to the sacred original, the passage may run two ways, "Who being over all, is God blessed for ever," or "Who being over all God, is blessed for ever." In either case, two things are ascribed to the Son, which

in other places are predicated of the Father: viz. "that he is over all," Eph. iv. 6. "and blessed for ever," 2 Cor. xi. 31. In whatever way the words be construed, they manifestly bear that Christ is God, "God over all," "God blessed for ever." It is observable that the apostle seals up this sentence with a solemn "Amen," which, as almost every one knows, signifies certainty and affection, *i. e.* "Christ is God over all, blessed for ever: so it is, and so for ever let it be."

6thly. That the Son is God equal with the Father, appears from this, that such actions are ascribed to him as are proper to God only. Of these I shall mention seven. The creation of the universe at first; its constant preservation; the redemption of the church; the working of miracles; the forgiving of sins; the raising of the dead at the last day; and the judging of the world.

Creation is constantly ascribed to him. "The Word was God, the same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made," John i. 1—3. Now, argues an apostle, "from the things that are made, may be understood his eternal power and Godhead," Rom. i. 20. To create, or produce a thing out of nothing, exceeds all created power. Creative power cannot be communicated to any creature. For a creature to create, is as impossible as for a God to be made.

As the creation, so the continued preservation of all things is attributed unto him. Strong and expressive are the apostle's words to this purpose, Col. i. 16, 17. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist." By the creation here cannot be meant the new creation, as Socinians teach. "Thrones, and dominions, and principalities, and powers," are designations which agree to the angels only, and not

to the redeemed. Compare Eph. i. 21. 1 Pet. iii. ult. And as in Eph. i. 21. so here they are mentioned as quite distinct from the church which is the body of Christ. It is said not only "that all things were created by him" as their Author, but that "by him all things consist as their sole Preserver." Did he not uphold them by the word of his power, they would sink into nothing, Heb. i. 3. Did he not hold them in the hollow of his hand, they would fly asunder as a vessel without the binding hoop. It was in reference to this that he said, in the days of his flesh, "my Father worketh hitherto, and I work."

The redemption of the church is another thing ascribed unto him. "Feed the church of God, which he hath purchased with his own blood," said Paul to the elders at Ephesus, Acts xx. 28. "Hereby perceive we the love of God, because he laid down his life for us," says the apostle John, John iii. 16. From these passages we see that he was God who bled and died for the church. And indeed who but a God could make atonement for sin? "It was not possible that the blood of bulls and of goats could take it away," Heb. x. 4. *i. e.* it was not possible that the sufferings of any mere creature could. For if it were, the sinews of the apostle's argument would be cut. For from the insufficiency of the Mosaical sacrifices, he infers the necessity of the Son's. Now if there were any medium betwixt the two, the argument would be quite inconclusive.

To the miracles wrought by our Lord he frequently appealed as proofs of Messiahship and Divinity. John v. 36. "The works that I do, bear witness of me, that the Father hath sent me. Chap. x. 37, 38. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." Chap. xiv. 11. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." True it is, in the following verse, he strongly asserts, "He that believeth on me, the works that I do, shall he do also, and greater works than

these shall he do; because I go unto my Father." This, however, militates nothing against the proof of his Deity, drawn from his miracles. For though the servants did greater miracles than the Son; witness their speaking in different tongues, Acts xxiv.; the effect of Peter's shadow, Acts v. 15.; and the aprons and the handkerchiefs that had touched Paul's body, chap. xix. 12.; yet these they wrought not by their own power, but by his, Acts iii. 6. iv. 10. Therefore we are to attend not so much to the miracles themselves, as to the manner of working them. The disciples wrought them in his name, he in his own. Never did he say, In my Father's name, rise up and walk.

The forgiveness of sins was another of these actions which incontestibly prove our Saviour's Divinity. The Jews, notwithstanding all their blindness, argued better than many of our moderns. They considered remission of sin as the prerogative of God only. On hearing our Saviour say to the paralytic, "Man, thy sins are forgiven thee," the Scribes and Pharisees began to reason, saying, "Who is this that speaketh blasphemies? Who can forgive sins but God alone?" Luke v. 20, 21. Their doctrine was good, but in the application they greatly erred. Had not Christ been God, he could not have forgiven sins, for the remission he granted was widely different from that which he empowered his disciples to give. Theirs was ministerial only, John xx. 23.; his authorative. As they wrought miracles, so they forgave sins in his name; he in his own. Their remission was conditional only; his absolute: extending not merely to the temporal penalties of the Mosaic law, but to the guilt of eternal wrath.

As a proof that our Saviour is the Lord God omnipotent, he will raise the dead at the last day. The resurrection, like creation, is a work competent to God only. It is one of the glorious mysteries of our holy religion, and as it exceeds all created power, so all the conceptions of men. Hence it was ridiculed by the Athenian philosophers, Acts xvii. 18, 32. But

they who allow themselves to be led by the light of revelation, have rejoiced in it, as a glorious demonstration of almighty power, and pregnant with strong consolation to the saints of God. The belief that God was able to raise up Isaac from the dead after he should be reduced to ashes, was a relief to Abraham when tried as never mortal was, Heb. xi. 19. None but he who formed man of the dust of the ground, can collect his scattered ashes, rebuild his dissolved frame, and reanimate it with its kindred spirit. But all this shall be effectuated by our Saviour. "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth," John v. 28, 29. He who commanded a Lazarus to come forth, and he instantly did, John xi. 41. 43, shall bid earth and sea give up their dead, and they quickly shall. From Abel, who first returned into dust; down to the last who shall lie in a grave, all shall hear the voice of the Son of God: and shall each in their coming forth testify his power to be divine, Matt. xxii. 29.

The last work which I mention in proof of the Godhead of our Saviour is his judging the world at the last day. That he shall, is the constant doctrine of the holy scripture. For the Father judgeth no man; but hath committed all judgment unto the Son, John v. 22. "He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts xvii. 31. It is not more evident that the final judgment is attributed unto him, than that such a work can agree to none but God. Who but he can either pass an equitable sentence, or put it in execution? These are the things quite beyond the reach of a mere man. In order to judge the world in righteousness, there must be a perfect knowledge of all the actions of the parties. All that passed in their minds, and all that has been done in the body, from the fall of the angels, and of Adam, down to the resurrection, must lie naked and open before the Judge. An object thus far surpassing the

grasp of created understanding. To know all that is externally done in one day by angels and men: all the temptations of the one, all the murders, adulteries and lies of the other, seems to lie quite beyond the most enlarged capacity of a creature. But what are external actions to those of the mind? What is all the wickedness which has appeared in the world, to that which has been perpetrated in the heart? Now, in order to do justice, not a thought has ever arisen in angel or man, from the beginning to the end of time, but must be perfectly known to the Judge. And is not such a knowledge too high for any creature? Is it not the prerogative of Deity to know the thoughts of the heart? "I know, says Job, that thou canst do every thing, and that no thought can be withholden from thee," Job xlii. 2. And concerning himself, God declares, "I Jehovah search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings," Jer. xvii. 10. The wards of one created mind are impenetrable to another. But he who made them, has a key which fits them all, Psalm xciv. 9—12. It is evident, therefore, that the Judge of men and angels must be infinitely superior in nature to them both. Though a man, he must be also God. Accordingly it is written, "God is judge himself," Psalm l. 6.

7thly and Lastly. That the Son is God equal with the Father, appears from the worship which is given him. That divine worship is due to God, and to him only, is the dictate of reason and of revelation. That a being of infinite perfection is entitled to all possible honours from the creatures, is one of those truths which is as self-evident, as that two and two make four. And that divine honours are due to God only, is as obvious as the distinction between creature and Creator. To deny to God what of right is his, or to give to others what belongs to him alone, are equally impious and absurd. The one is depreciating God to the rank of a creature, the other an exalting a creature to the dignity of God: both which must be an abomination

in his sight, who will not give his glory to another, Isa. xlii. 8. If therefore it be certain that divine worship is in scripture given to Christ, it must be equally so that he is a divine person. But the former is true, and therefore the latter. Into his name we are equally baptized, as into that of the Father and the Holy Ghost, Matt. xxviii. 19. His death we shew forth in the Sacrament of the Supper, 1 Cor. xi. 26. Grace and peace are asked, not only from the Father, but also from him, Rom. i. 7. 1 Cor. i. 2. In the apostolic benediction he is joined with the Father and the Spirit, for thus it runs, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," 2 Cor. xiii. 14. John in his address to the seven churches of Asia, wishes them peace, not only from him who is, and who was, and who is to come, and from the seven Spirits, *i. e.* the sevenfold working Spirit, which are before his throne; but also from Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth.

Having mentioned the Saviour, the apostle immediately launches out into a sacred doxology, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even his Father, to him be glory and dominion for ever and ever: Amen," Rev. i. 4—6. He proposes himself as being equally with the Father the object of his people's faith. "Ye believe in God, believe also in me," John xiv. 1. "It is the Father's will that all men honour the Son, even as they honour the Father," John v. 23. And it is known in all our Israel, that he hath said, "Let all the angels of God worship him," Heb. i. 6. Let it not be retorted, that God may enjoin us to worship a creature, and that therefore in so doing, we yield obedience unto him. He can no more do this, than he can command us to lie. For what is it to worship a creature, but to ascribe divine attributes to it, asserting in effect, that it is infinite, eternal, unchangeable,

omnipotent, and therefore the object of our adoration and our trust. Now, can their be a louder lie than this? Can God command us to attribute that to a creature, which it neither does nor can possess? Let it not be said, that Christ is adored for what he hath done, and not for what he is. We cheerfully grant that what he has done lays us under new obligations to worship him. Hence the apostle says, "Unto him that loved us." Nay, adoring multitudes around the throne are represented as feeling the force of the argument arising from what he has done, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood," Rev. v. 9. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," verse 12. But to say, that our worship is founded *only on what he has done*, and not at all upon what he is in himself, is absolutely false. What he has done, shows, in a most convincing manner, what he is. His washing us from our sins in his own blood, redeeming us unto God by his blood, are incontestable proofs that he is God. While we thank him for what he has done for us, we rejoice and adore at thought of what he is in himself: or as the Psalmist more emphatically expresses it, Psal. cl. 2. "We praise him for his mighty acts, we praise him according to his excellent greatness." Thus from the words of our text; from the relation he bears to the Holy Ghost; from the fulness dwelling in him; from the names given him; from the attributes ascribed to him; from the works he hath done; and from the worship he receives; from each of these apart, and from all of them in connection, it appears with irresistible evidence, that our Lord Jesus Christ is God equal with the Father.

The doctrinal part of the subject being now finished, it remains that we attempt some practical improvement. And in the

First Place, What can be more natively inferred from

ıll that has been said, than that we should have holy ınd honourable thoughts concerning Christ? What a ıtriking precedent is there of this in our text and con-ext, Christ being in the form of God, thought it nò obbery to be altogether equal with God. The apos-le having spoken of him as the God of glory, immedi-ıtely makes mention of his astonishing grace, viz. that ıe made himself of no reputation, taking upon him the òrm of a servant, being made in the likeness of men, ıumbling himself, and becoming obedient unto death, ven the death of the cross. Having mentioned what ıe was by nature, and what in grace he did, the apos-le next carries our thoughts to those mediatory ho-ıours to which he is now exalted. Wherefore, says ıe, "God hath also highly exalted him, and given him a ame above every name." In these three views wherein he apostle considers him, a pattern is given to all the aints. In the first we see him as in the heights of un-reated grandeur; in the second, we behold his unpre-edented grace; and in the third, we contemplate these ;lories which he has acquired by his astonishing con-lescension. The apostle has taught us in effect where ve must begin if we would conceive aright concerning Christ. And indeed if we never contemplate him as he true, the self-existent God, we can have but very rude conceptions of him as an exalted man. If ve believe not his supreme Deity, we shall but little ıdmire what was done by him. Unless we see the ıeights whereon he originally sat, we shall not much vonder at the depths wherein he lay.

It is remarkable that the scripture seldom speaks of ıim as man, without first representing him as the nighty God. "The Word was God. The Word was nade flesh and blood, and dwelt among us," John i. 1, 14. "Ye know the grace of our Lord Jesus Christ, hat though he was rich, yet for your sakes he be-ame poor, that through his poverty, ye might be rich," 2 Cor. viii. 9. If we see nothing but the man, how mperfect our view, and how cold must be our feelings! For as the one is, so must be the other. Our eye must

affect our heart. If we rise no higher in our view than the human nature in which he appeared, instead of ascending the top of Jacob's towering ladder, we lie grovelling as at its foot. It is far from being sufficient to conceive or speak of Christ as an extraordinary man, for so were the prophets and apostles. An extraordinary man may be a mere man; but as for our Jesus, he was more than a man. He was "the child born," and at the same time, "the mighty God," Isa. ix. 6. "The Word made flesh," John i. 14. "God manifested in the flesh," 1 Tim. iii. 16. "Though the son of Adam with respect to his human nature," Luke iii. 23—38. "Yet in his divine he was the Son of God," Rom. i. 4. How justly therefore is he called wonderful! It is observable, that scripture speaking of him, either as to his person or his office, generally adds some mark of distinction, to point out his supereminent dignity. For instance, is he a Son? he is the only Son of God. Is he a brother? he is the First-born among many brethren, Rom. viii. 29. Is he fair? he is Fairer far than the children of men, Psalm xlv. 2. Is he a plant? he is the Plant of Renown. Is he a rose? he is the Rose of Sharon, Cant. ii. 1. Is he a star? he is the Morning Star, Rev. xxii. 16. Is he a sun? he is the Sun of Righteousness, Mal. iv. 2. Is he a messenger? he is One among a thousand, Job xxxiii. 23. Is he a priest? he is a great High Priest, Heb. iv. 14. Is he a prince? he is the Prince of Peace, Isa. ix. 6. Is he a king? he is a King of Righteousness and of Peace, Heb. vii. 2. Is he a captain? he is the Captain of Salvation, Heb. ii. 10. So true is it that in all things he ever has the pre-eminence, Col. i. 18.

2dly. What has been said, may serve for reproof to such as doubt or deny the Divinity of Christ, and consequently speak of him in terms not the most honourable. Arianism and Socinianism have come in like a flood, and thereby many are carried away. They consider Christ either as an inferior kind of God, or as a mere, though extraordinary man. Such are false teachers, bringing in damnable heresies, denying in effect the

Lord who bought them, 2 Pet. ii. 1. They may at times, and to serve a turn, affect to speak highly of him. But after all, they are a voice, and nothing else. Fair as their speeches may appear, and specious their piety, their doctrine is poisonous. The author * more than once alluded to, may but too, too justly be ranked among their number. Of the many prayers interspersed through his book, there is none to the Lord Jesus Christ. Dying Stephen prayed more to him in his last moments, than that Doctor has done in the progress of 500 pages. And no marvel that he was so sparing, seeing he considered him not as the great God, but as an extraordinary man: a martyr, who in his testimony could scarcely be mistaken. How criminal in the professors, the very teachers of Christianity, to deny, or to conceal the Godhead of the Son! How contrary such a conduct to that of the wise master-builder! 1 Cor. iii. 10. He taught that Christ was in the form of God, and thought it no robbery to be altogether equal with him. If all the angels of God worship our Jesus, Heb. i. 6. how inexcusable the men who deny him divine honours! If it be the Father's will, "That all men should honour the Son, even as they honour the Father," John v. 23. what must be their guilt who pay greater honours to the one than to the other! If the Father himself acknowledge that the Son is God, Heb. i. 8. how accumulated their guilt who say that he is only a man. They make the God of truth a liar. And doing so, shall they escape the vengeance of his arm? Do they know the Son better than the Father does? He has called him God, and the most that they assert is, that he is an extraordinary man. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united!

3dly. From what has been said, we may see that it is our indispensible duty to contend for the divinity of the Son. If we should earnestly contend for the faith

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which was once delivered to the saints, Jude 3. then surely for that which is one of its capital articles. The Godhead of the Son, is no matter of doubtful disputation, like many things which are litigated amongst the divided parties in our Zion. No: it is written so very plainly in scripture, that he who runs may read. It is not extrinsical to Christianity, but so essential to it, that whosoever denieth the Son, the same hath not the Father, 1 John ii. 23. To expunge it from the Christian creed, is as if men should go about to strike the sun out of the firmament. The natural sun does not more certainly diffuse his benign influences through the material system, Psalm xix. 6. than the Sun of Righteousness does his through the whole of revealed truth. All the rays of evangelic truth issue from him, and all its lines centre in him. His divinity denied, we may drop our tear, and with better reason than Mary say, "They have taken away my Lord, and I know not where they have laid him," John xx. 13. If he be only a man, we may hang our harps upon the willows, for we are yet in our sins. But certain, as his own and his Father's testimony can make us, "that he is the true, the eternal God," let us agonize for this precious, this foundation truth. If there be a precious stone in all the temple, this, this is it. While therefore pretended builders openly reject it, let us in a declarative manner keep it where God has laid it. While they in their wisdom treat it as a stone of stumbling, let us regard it as more precious than the golden wedge of Ophir. Let us not be ashamed of the truth, but contend for it as heaven's precious depositum committed unto us. Let the zeal of the adversaries serve as a whetstone to ours. Shall they be more eager to propagate error, than we to preserve and promote the truth? God forbid. Only while we contend, let us do it with temper, well knowing that "the wrath of man worketh not the righteousness of God." Let the edge of our indignation be directed, not against the persons, but the errors of men.

4thly. From what has been said, we may learn what it was that gave weight and worth to the obedience and sufferings of Christ. It was the dignity of his person. Because he was God, both it and they were infinitely valuable. Had he been a man only, neither of them could have been of infinite worth. It is not more certain that there is a gradation in the worth of matter, than in that of moral agents. "As gold is more precious than brass, and silver than iron, so man is preferable to the beasts that perish," Job xxxv. 11. And of consequence human blood must of necessity be much more precious than brutal. In answer to that important question, "Wherewith shall I come before the Lord, and bow myself before the High God?" Calves and rams are mentioned first; and if these are found insufficient, the man's first-born is proposed to atone for his transgression, and the fruit of his body to burn for the sin of his soul, Mic. vi. 6, 7. But if the blood of man be more precious than that of calves and of goats, surely the blood of God must excel the former, far more than that does the latter. As far as God is superior to man, so must his obedience and sufferings be to all that man can do or suffer. How is it that the blood of bulls and of goats could not possibly take away sin, Heb. x. 4. and yet that the blood of Christ perfectly did? Heb. ix. 26. Why, this arose not merely from the appointment of Heaven, but from the infinite difference betwixt the two in point of intrinsic value. It was not possible that the one should take away sin. Omnipotence itself could not give it that value, no more than it can work contradictions. And it was as impossible that the other should not take away sin, since it was the blood of God. So it was in truth, and so it is styled in holy scripture. "God hath purchased his church with his own blood," says the apostle, Acts xx. 28. As the body of Jesus might be called the body of God, 1 Cor. xi. 27. and his soul, the soul of God, so his blood might justly be called the blood of God. For though body and blood belonged immediately to the human nature, yet that nature sub-

sisting in the person of the Son, that body was his, and that blood was his. They were not the body and blood of one who was a man and no more, but of one who was God. Hence it is written, that God laid down his life for us, 1 John iii. 16. Though the life was human, yet the person who laid it down was divine. Hence the act receives its denomination, not from the nature, but from the person. It is certain that both his obedience and sufferings terminated in the human nature, and could not possibly extend to the divine. Yet still they were the obedience and sufferings of him who was a divine person, and therefore of infinite value. It was the person who obeyed and suffered, though in his human nature only. But though his obedience and sufferings were finite both in duration and degree, being accomplished in a limited time, and in a finite nature, yet they were of infinite weight and worth, being the obedience and sufferings of an infinite person. Had Christ been a man only, his sufferings could not have been satisfactory to divine justice; there being in that case no proportion between the offence and the punishment. And observable it is, that they who impugn the Deity of the Son, do also deny the necessity of the satisfaction.

5thly. From what was said, we may see what gratitude we owe to the Son of God in condescending to be our Saviour. We owe him disinterested love for what he is in himself, being in the form of God, and thinking it no robbery to be altogether equal with him. But we owe him infinite thanks on account of what he hath done for us. What he is in himself, and what he hath done, are two very different things. The one was necessary, the other not. He could not but be what he is, viz. in the form of God, and altogether equal with him. But had he so pleased, he might never have done what he has done. He could not but be God, but he might never have been a man. He could not but be in the form of God, but he was under no necessity to take upon him the form of a servant.

What he is, he is by nature; but what he has done for us, is purely of grace, or voluntary condescension. I should think it an impropriety of speech to say that we thank him for what he is; but I am certain it would be the basest ingratitude not to thank him for what he has done. While we rejoice in what he is by nature, let our hearts burn with gratitude, at thought of what he has done in the riches of his grace. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. So poor, that though the heir of all things, yet he had not where to lay his head, Matt. viii. 20. Though in the form of God, yet he took upon him the form of a servant. Though possessed of all the fulness of the Godhead, yet he emptied himself, making himself of no reputation. Though a Son, he became a servant. Though God, yet he was made in the likeness of men. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." What astonishing love was this! Its like creation never saw, nor never shall. That Jehovah's Fellow should be made like unto us; that the high and lofty One, who lay in his Father's bosom, should be made of a woman; that he who ruleth all the armies of heaven, should be made under the curse of the broken law; that the Lord of angels should become obedient; that the Prince of Life should submit to death, and that not in its common form, but even to the death of the cross, are all so many miracles of love. And each of these constraineth us to love him who first loved us, 2 Cor. v. 14. 1 John iv. 19. What amazing things his love has wrought! On his uncreated throne, he with his Father might have ever sat, ineffably happy in the enjoyment of his own perfections. But such his love to us, that he assumed our nature, and therein suffered unutterable things, that he might expiate our guilt and reconcile us unto God. Love made him submit to the lowly manger, the circumcising knife, the dreary wilderness, the scourge of tongues, the contu-

melious spitting, the mock habiliments, the piercing thorns, the lacerating nails, the bloody sweat, the attacks of devils, the desertion of his God, and at last to the dust of death. On such proofs of love let us muse, and let the fire burn. Contemplating what the Son has done for us, let us call upon our soul, and all that is within us to bless his holy name: and not to forget all his benefits. "He loved us, and gave himself for us." It remains that we love him, and give ourselves to him. "The churches of Macedonia gave themselves to the Lord," 2 Cor. viii. 5. viz. to the Lord Christ.

6thly. From what was said, we may see that we owe divine worship and obedience unto Christ. Both belong of right unto him, considering what he is, and what he has done. He is in the form of God, and thinks it no robbery to be equal with him. He is his Son, his image, his Fellow, sits on his throne, sits at his right hand, and existeth in him. And if so, he cannot but be entitled to divine worship. Deity is the foundation of adorability. Seeing he is God, he cannot but be adorable. To be adorable is as inseparable from the divine nature, as homage and subjection from a created. Christ being God equal with the Father, worship must on that account be equally due unto unto him. Hence it is that all the angels are commanded by the Father to worship him, Heb. i. 6. Hence it also is the Father's will "that all men honour the Son, even as they honour the Father." And it is expressly asserted, "He that honoureth not the Son, honoureth thenot Father who hath sent him," John v. 23. As divine worhip belongs to him on account of what he is, so also on account of what he has done and suffered. If the person be infinitely worthy, so must his doings. To grant the one, and deny the other, would be a glaring absurdity. If by suffering he satisfied divine justice, does he not on the same account merit our adoration? Nay, what is our faith in him, or our resting on him for salvation, but a worshipping him in effect? To fix our faith upon him, and yet to deny him our worship, would be a contradiction. What he has

done in the economy of redemption, is mentioned in scripture as a motive, ground, or obligation to worship him. Hence the ten thousand times ten thousand around the throne are introduced, as saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 12."

It cannot be denied, that in scripture, Christ is more frequently represented as the medium, than as the object of worship. But when so represented, regard is ever had to his mediatory character, wherein he stands between God and us. We worship him, not as Mediator, but as God. Though we worship him who is Mediator, yet not *as Mediator*. We worship the man Christ, yet not *as man*, but as God. As all worship, so all obedience is due unto the Lord Christ. And here also excellence of nature, and benefits bestowed found our obligations to obedience. Christ is the great, the mighty God, possessing all possible perfection, and therefore cannot but have an unalienable right to our obedience. All things were made by him, and therefore all ought to be subject to him. But he hath not only made us, he hath also redeemed us with his own blood: and thereby acquired a new right to us and our obedience. Being bought with a price, we are therefore bound to glorify him in our body and in our spirit, which are his, 1 Cor. vi. ult. He is our Redeemer, and therefore we are bound to keep his commandments. Of him the Father is saying now, as he did of old, "Beware of him, and obey his voice, provoke him not: For he will not pardon your transgressions: for my name is in him," Exod. xxiii. 21. "The Father hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This Lordship and dominion is given him in reward of his obedience and death. Hence it is obvious that he has a double

right to our homage and subjection, viz. one by nature, and another by purchase. And therefore as our obedience is new in other respects, so in reference to the superadded obligation upon which it is founded.

7thly. From what was said, we may see the honours and the safety of such as are in a state of friendship with Christ. Their honours are high indeed, being so nearly related unto him who is in the form of God, and thinks it no robbery to be equal with him. By virtue of their intimate and ineffable union with him, they are made like unto him. Is he a Son? They are the younger children, Rom. viii. 29. Is he the essential image of God? They are adorned with his moral, Eph. iv. 24. And as they have borne the image of the first Adam in their bodies, they shall also bear the image of the second, 1 Cor. xv. 49. Does he sit on the Father's throne? They shall sit down with him on his, Rev. iii. 21. Is he the Father's Fellow? They are called his fellows, Heb. i. 9. Does he sit at his Father's right hand? In the final judgment they shall sit on his, Matt. xxv. 33. Does he exist in the Father? They are in him, 1 John v. 20. and he in them, Eph. iii. 19. Wondrous are his own words respecting this point, John xvii. 20, 21. "For them I pray that they all may be one, as thou, Father, art in me, and I in thee; that they all may be one in us." Is he the heir of all things? They are joint-heirs with him, Rom. viii. 17. Is he a prophet? So are they, Isa. liv. 13. Is he a priest and a king? They are a royal priesthood, even kings and priests unto God, 1 Pet. ii. 9. Rev. i. 6. What celestial honours these! In what an honourable manner does Christ speak of his people! Of Abraham he says, "my friend," Isa. xli. 8. Of Lazarus, "our friend," John xi. 11. And speaking to his disciples, John xv. 15. He says, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." How intimate the fellowship following this friendship! The secret of the Lord is with

his friends, to shew unto them his covenant, Psal. xxv. 14. The Father and the Son come unto such, and make their abode with them, manifesting themselves unto them in another manner than to the world, John xiv. 23. The intimacies of this fellowship cannot be told, they are so many, and so great. God lifts up the light of his countenance upon his friends, and they, in the exercise of prayer, let him see their countenance, and hear their voice, Cant. ii. 14. He pours out his Spirit upon them; they, their hearts before him. They confess sin, and he pardons it. They walk in his fear, and he fills them with the comforts of the Holy Ghost: joys with which a stranger cannot intermeddle. And hence they can say, "Truly our fellowship is with the Father, and with his Son Jesus Christ. The Father and we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin," 1 John iii. 7.

But such as are in a state of friendship with Christ, are not more honourable than safe. Individuals and societies, from a sense of inherent weakness, enter into alliances with others, that they may be preserved from the common enemy. But O! what must be their safety, who are the confederates of God's own Son! Though in themselves a feeble folk, their ally is the mighty, the Almighty God. In him they may make their boast, and loudly glory in his name Immanuel, "God with us," Matt. i. 23. God in our nature, God on our side. And if God be for us, who shall be against us? Rom. viii. 31. who shall meditate mischief, and prosper in their attempts? "Take counsel together, says the prophet, and it shall not stand, for God is with us," Isa. viii. 10. in which he evidently alludes to the name Immanuel, mentioned, chap. viii. 14. and viii. 8. "Speak says he to the enemy, and it shall not stand, for IMMANUEL, *i. e.* with us there is a God." Many and mighty are the adversaries of the saints, but greater is he who is for them, than all they in conjunction, who are against them, 2 Chron. xxxii. 7. There are only two ways in which

they can be supposed to perish, viz. either by the hands of their enemies, or through their own internal weakness. But against both of these they have all the security that the faithfulness and power of Immanuel can give them. Underneath them are the everlasting arms, Deut. xxxiii. 27. I will put my fear in their hearts, says he, that they shall not depart *from me*, Jer. xxxii. 40. The most formidable of their enemies, or rather those under whom all the rest take their station, are, Satan, the world, sin, death, and the grave. But all these Immanuel hath conquered in his person, and therefore over his friends they shall not triumph. As for the first, he spoiled principalities and powers, and made a shew of them openly, triumphing over them in himself, Col. ii. 15. Respecting the second, he expressly says, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world," John xvi. ult. Concerning the third, the scripture teaches, that the strength of sin is the law, 1 Cor. xv. 56. but that sin shall not have dominion over the friends of Christ, they not being under the law, but under grace, Rom vi. 14. Touching the two last, Immanuel's promise stands recorded, Hos. xiii. 14. "I will ransom them from the power of the grave, I will redeem them from death: O! death, I will be thy plagues; O! grave, I will be thy destruction; repentance shall be hid from mine eyes." In the faith of this, the friends of Christ may adopt the apostle's words, and sing, "O! death, where is thy sting? and where thy victory, grave?" 1 Cor. xv. 55. Sure as he felt the sting of death, they never shall. Sure as he burst the bands of the grave, they also shall. He died, Rom. viii. 34. they shall only sleep in him, 1 Thess. iv. 14. Because he liveth, they shall live also, John xiv. 19. Over the devil, the world, sin, death, and the grave, they shall obtain a complete and an eternal victory through Christ, 1 Cor. xv. 57. They shall not only be conquerors, but more than conquerors through him that loved them, Rom. viii. 37. In conclusion of this particular, permit me to repeat his own emphatic words, John x. 28, 29, 30.

"I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them me, is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one."

8thly. What was said concerning Christ, may strike terror into his enemies. The salvation of his people is not more certain, than is *their* utter destruction. That God in whose form he is, and with whom he is altogether equal, has engaged to make his enemies his footstool, Psalm cx. i. He has said, "I will beat down his foes before his face, and plague them that hate him," Psalm lxxxix. 23. If his soul delight daily in his Son, Prov. viii. 30. Isa. xlii. 1. O! how must his holy indignation burn against all those who have no pleasure in him! If he have ever a place in *his* bosom, and a seat upon *his* throne, what must be the end of those who will have none of him? Sure as the Son glorified the Father, the Father will glorify him. Enemies may now take counsel against the Lord, and against his anointed, saying, "Let us break *their* bands asunder, and cast away *their* cords from us. But he that sitteth in the heavens shall laugh: the Lord shall have them in derision. Yet a little, and he shall speak unto them in his wrath, and vex them in his sore displeasure," Psalm ii. 2—5. After all his other messengers, he sent unto men his Son, saying, "They will reverence my Son," Matt. xxi. 37. But if instead of revering, they ridicule him, what can be expected, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries? The sword of justice shall be awakened the second time, so to speak, and smiting through the loins of his enemies, it shall be bathed in their blood. It was awoke against the Surety, but against his despisers, it shall awake to sleep no more: no more to return into its scabbard. Nay, the Son himself, though mediator by office, will appear as in person against his irreconcilable enemies. Having refused to bow to the sceptre of his grace, they shall be broken with his iron

rod: he shall dash them in pieces like a potter's vessel, Psalm ii. 2. The great day of his wrath is hastening on, and who shall be able to stand! He will come with clouds, and every eye shall see him, and they also who pierced him: and all the kindreds of the earth shall wail because of him, Rev. i. 7. Those who reproached him as an impostor, who ridiculed his atonement, and thought him to be only a man, shall all be made to know that he is God, God the Judge. They trode him under foot, and counted the blood of the testament wherewith he was consecrated an unholy thing. But ah! what a turning of the tables at the final judgment! Then he will tread them in his anger, trample them in his fury, and as with their blood stain all his raiment, Isa. lxiii. 3. Now the day of his grace is despised; but that of his vengeance shall quickly come. Now he prays sinners to be reconciled unto God; but then as a lion he shall roar against his enemies and prevail. Now he entreats sinners to come unto him, and they will not. Then he will command them to depart from him, and they shall. For from heaven he shall be revealed with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, 2 Thess. i. 8.

9thly and Lastly. Permit me to put a close to all that has been said, by tendering a few directions, which under divine influence may be useful at such a time as this.

1st. Be serious in your enquiries after truth. Truth is in herself a reality, standing in opposition to fiction and to falsehood. She is therefore to be sought with seriousness. Such as scorn, shall never find her. For what have fools to do with celestial truth? If mathematical truth demand a painful investigation: if, to contemplative minds, moral truth be the object of enquiry: if historical truth engage the minds of many, with what assiduity should we seek after the knowledge of evangelical? When men never seek after her, no marvel they continue strangers to her. When the scorner, says with haughty Pilate, What is truth? it is but just

he remain in his ignorance. If the sufferings and the glory of Christ are things into which the angels desire to look, 1 Pet. i. 12. shall we despise them as unworthy of our notice?

2dly. In your enquiry after truth, study the holy scriptures. They are the field where lie the precious pearls. And therefore such as never set foot on the one, cannot expect to be enriched with the other. It is by revelation only that we can come to the knowledge of evangelic truth. Let us therefore acquaint ourselves with the inspired volumes. To them let us daily go, that we may hear what the God of truth has said. To these wells of salvation let us often come, that thence we may draw the living water.

3dly. To the reading of the scriptures, let us add fervent prayer to the Father of Lights that he may send his Holy Spirit, to lead us to the knowledge of the truth. Let us never look into the scriptures without looking up to him whose word they are, crying with the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," Psalm cxix. 18. To think that reading, without prayer, may suffice to lead unto truth, is to trust on ourselves. There must be a divine agency on our minds, else we shall never see the truth so as to love it. Unless taught of God, we cannot know the truth as it is in Jesus. He who has wrote the truth to us by means of men, must also write it in us with his own hand.

4thly. Walk according to your light, as you would wish to have it increased. Being faithful in a little, is the high way to be entrusted with more. The ultimate end of light is to direct, and so is it with evangelic truth. To know the truth, and not to walk in it, is a fearful abuse, which God will not fail to avenge. The secret of the Lord is with them only who fear him. If any man, says Christ, will do his will who sent me, he shall know of the doctrine whether it be of God, or whether I speak of myself, John vii. 17.

5thly. Hold fast the truth which you have learned. Having bought it, so to speak, sell it not, for its price

is above rubies. Be not soon shaken in mind by the subtile disputes of men. Plain scripture may bear you up against a thousand subtilties. Be not moved with mockers. They can laugh who cannot reason. The higher that the winds of error blow, cleave more closely to the truth. Hold that fast which thou hast, that no man take thy crown, Rev. iii. 11. Struggle for every truth as the high priest would have done for the stones of his breastplate. The attempt of some miscreant to have torn one of these out of its place, would not have been more unhallowed than that of those, who would rob you of the truth revealed in the glorious gospel.

6thly. Beware of every thing which may have the remotest tendency to confirm enemies in their prejudices against the truth. All the New Testament writers, whether historical or epistolary, set us a notable example as to this. They do not launch out into provoking language against the heathens with whom they were surrounded. How pitiable to see numbers of disputants, who throw much more mire and dirt upon one another, than light upon the subject concerning which they profess to contend. It is not in wrath, but in meekness, that we should deal with those who oppose themselves, 2 Tim. ii. 25.

7thly and Lastly. Shun, however, all unnecessary familiarity with them. It is sacred to a proverb, that a companion of fools shall be destroyed, Prov. xiii. 20. To be discreet is one thing, familiar another. By forming an unnecessary connection with the enemies of truth, we are ready to blunt the edge of our zeal, to learn of them their way, and to bring our own character under suspicion.

Now unto him, who being in the form of God, and thought it no robbery to be altogether equal with God, nevertheless took upon him the form of a servant, to him be glory and dominion, for ever and ever. Amen.

FINIS.





